MAY 1946

The Methodist Woman

THE Methodist Woman

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IN THIS ISSUE

Cover by Harold M. Lambert from Frederick H. Lewis.

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ASK YOURSELF

1. "The Methodist woman—her's is not the provincial mind." Explain.

2. Describe an important service of dedication taking place in Puerto Rico, February 10.

3. A Sixtieth Anniversary. Where observed?

4. "A candle is the best symbol of a Christian"—by whom were these words spoken?

5. Marisa Lusiardo de Leon. Tell her story.

6. Tell the story of Helen K. Kim. What issue of *The Methodist Woman* recently told the story of the institution of which she is president. Add these facts to the story of her life.

7. "Women must stand up and be counted." In what way?

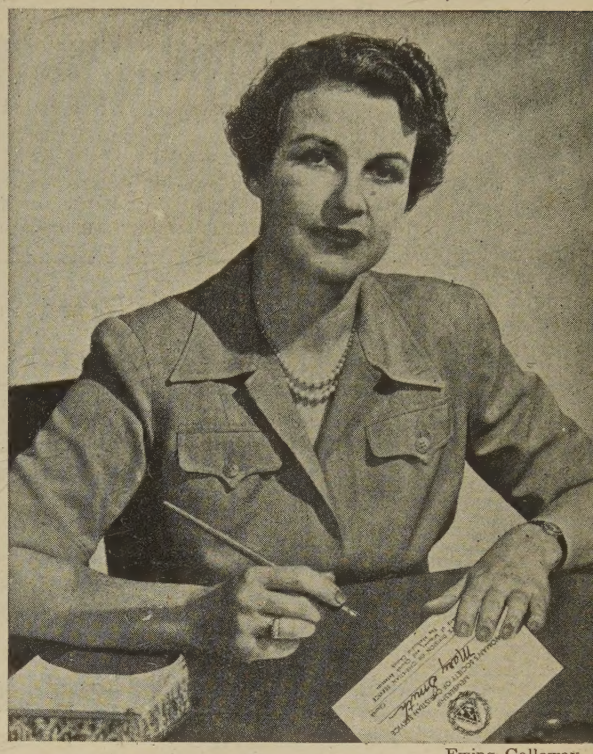
THE METHODIST WOMAN

By **DOUGLAS INGRAM CLOUD**

"THE METHODIST WOMAN!" Who is she? What does she do? What are her spiritual characteristics? Does she have a special place in the world? If so, what is that place? All of these questions and more come to our mind when we speak of the Methodist woman. I think I have been associated with the Methodist woman long enough to answer some of these questions. When I get finished, it may be that the picture you have will also be a picture of the Baptist woman, or the Presbyterian woman, or the Episcopalian woman. I do not know about them, but I am certain about the Methodist woman. I have seen a lot of her during the last twenty years. I am certain that I can adequately describe her.

The Methodist woman is a young woman: lovely, vivacious, beautiful, with the glow of life in her eyes and the bloom of youth on her cheeks. Hundreds of times she has knelt at this altar and with all the glorious enthusiasm of her youth has taken upon herself high and holy vows. Here she stood when she pledged her life to the Saviour. She promised God to be loyal to The Methodist Church, to uphold it by her prayers, her presence, her gifts, and her service—and, what is more—she kept her promise. She stood before this altar, a radiant, resplendent bride, and with her soul in her eyes and her heart on her lips made vows to God and husband, vows which she has steadfastly kept. The Methodist woman is all the sweet mysterious wonder of chaste and godly young womanhood.

I visited her and her husband last week. We had a long and happy visit together. Then they walked to the door with me. With shining eyes she poured out her heart: "We are too happy for words. Isn't it wonderful that God gave us each other? Life reaches out before us—beautiful with all the joy that our marriage day promised. Because God gave us each other I think we should live our lives for him. Then we can always be happy with each other." She paused, looked at him for a moment, and turning back to me said: "You know, we have found a way to keep God in our lives: When we go to bed at night, we take turns reading the Bible. One night I read it and he asks me questions about what I read. The next night he reads it and I ask the questions. Then we pray together, and God is always there. I think God has a job for us to do and we are going to do it together." This is the Methodist woman.



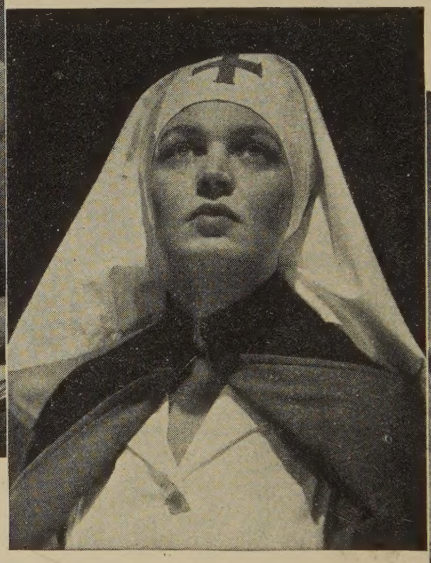
Ewing Galloway

The Methodist Woman is a member of the Woman's Society of Christian Service and is awake and alive to life. She has an open mind

The Methodist woman is a wife: stalwart, strong, a true helpmate to the man she marries. She makes us think of the proverb which says, "Houses and riches are the inheritance of fathers, but a prudent wife is from the Lord" (Proverbs 19:14). Behold her as she sits in our congregation. She is the queen of our homes! She teaches in our public schools! She works in the mill, store, and factory! She is the secretary! She is the nurse! Without her, life would falter, perhaps stop. She is working to help her husband get a better education. She sets her money aside to buy the home which will be her family's castle. She is writing lines in her face to give her children a better education. She is trying to keep her aged parents. What a woman she is!

I visited her last week. We talked about a lot of things, as the Methodist woman and her pastor are wont to do. She told me that she is

working while John is away in the army. They wanted to keep up the payments on their home. Not only that—when John gets back she wants him to further his education so that they can get a better start in life. She told me that sometimes the going was tough. Then, she said one of those things which make a minister's heart glad:



Photos from Ewing Galloway

"You know, you said something the other Sunday which helped me immeasurably in a tight spot. I suppose I had read that passage in the Bible many times but the way you presented it made it come alive for me. 'I can do all things through Christ who strengthens me.' Since you said it, it has become my life slogan and all of life goes more easily." She told me that in her effort to keep her spiritual perspective when life was difficult, she had developed a holy place. Then, shyly, as any feeling person would be shy about such matters, she asked if I would like to see her holy place. It was only a closet, but I was interested to see what she had in the closet: Her mother's Bible, the current copy of the *Upper Room*, her marriage certificate (would God that more married people kept their marriage certificate in the holy place!), a picture of Sallman's *Head of Christ*, a little wooden cross that her bishop had given her in a communion service, and a picture of John. "When trouble comes," she said, "I go into my holy place, shut the door. I pray long and hard." This is a Methodist woman.

The Methodist woman is a mother, a mother who knows the meaning of sacrifice, a mother who has been through the agony of toil. The Methodist woman is a mother because Methodism believes in children and in homes. She is a woman of vision who teaches little lips to use the name of Jesus in tender awe, a splendid woman who introduces her children to the mysteries of God, the magnitude of his world, and the beauty of his stars.

I visited her last week to pray with her on the occasion of the birth of another child. Starry-eyed, she embraced her baby and said, "God has been so good to me! Sometimes I pinch myself to see if it is really I. My husband is a swell guy. We have a cute home that is really ours, every stick of it. My mother stands by to help me, but best of all . . ." She couldn't go on, but as she looked down on the sleeping form of her child, no one could miss her meaning. After a tear-stained moment, she whispered, "How can I ever thank him enough?" This is the Methodist woman.

The Methodist woman is a gracious matron: charming, well-poised, with wide interests. She is awake and alive to life. She has an open mind. Just think of the departments in her Woman's Society of Christian Service: Christian Social Relations, Missionary Education and Service, Student Work, Youth Work, Work with Children, Literature and Publications, Spiritual Life, Fellowship. I tell you there is nothing narrow in that woman. Hers is not the provincial mind. It is open to all of God's work. She is broad, with all the wideness of world missions and human fellowship. She sings in our choir. She teaches in our church school. She lifts our hearts to the throne of

God with her prayers. Self-sacrificially she labors to finance the church. She visits our sick and she knows what it means to pray alone in the dark of the night for those she loves. Truly she is a great woman.

She visited me last week, and she stayed too long, as she usually does. She didn't have the time to stay. . . . I had another engagement; but she couldn't tear herself away. There were so many things in which she was interested. We had so much to discuss together! Now, understand me, we did not always agree, because she is not a rubber stamp to any man's mind or soul, but we were sympathetic of one another. We appreciated each other and the positions we took. We talked about race relations, about Russia, and the United Nations Organization. We discussed labor and industry. We talked about the church and the parsonage. We talked about our city and its problems. Finally she stood up to go. These were her parting words: "We have a lot of problems, but there are none of them we can't lick if we have God with us. What we need is more consecrated women." This is the Methodist woman.

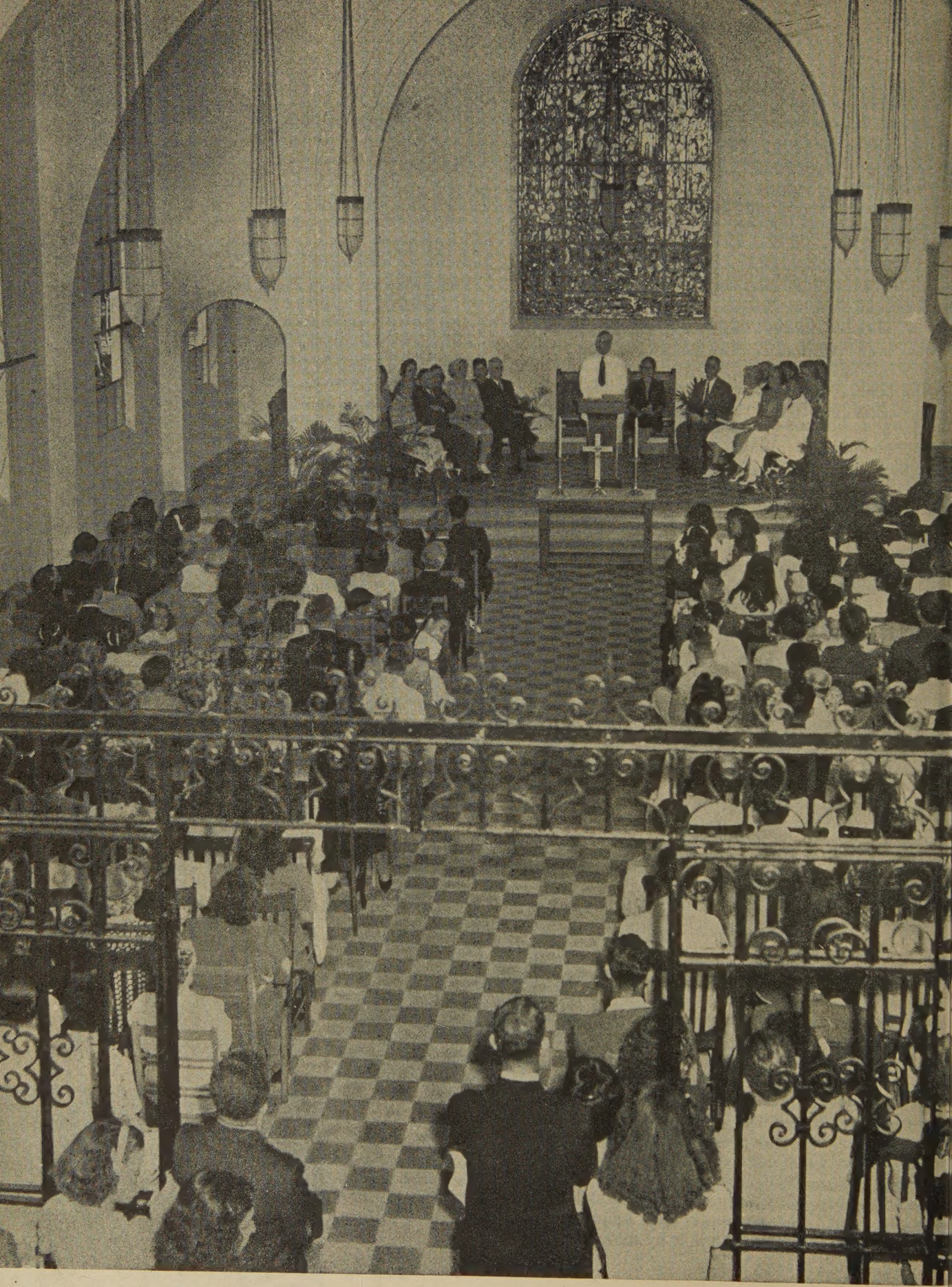
Meisel Photo from Monkmeyer

The Methodist woman is an aged saint: one who sees deep and who sees far, one whose constant communion with God makes her worthy of the name *holy*. She has seen ministers come and go. She has seen her church rise and fall and rise again. She knows that regardless of what ministers and churches do, the tide of God keeps coming in. She has seen good times and bad, prosperity and depression, war and peace. She is above the reach of passing events. She knows that all things work together for good to those who love the Lord. She caresses it with loving hands. She can find her way around in it by dark. In fact, it is written on the living pages of her life. What is of far greater import, she knows the author of the Bible. For her God is a living reality. She communes with him directly and constantly.

I visited her last week. She is aged now, but the fire has not gone out of her eyes; it burns on with deep and steady glow. Her hand is feeble and trembles a bit. Her voice is squeaky. I know, because she sang for me; sang one of the lovely hymns of her childhood that I had never heard before. Then, while I listened to her, she lived again all the days of her life with God. I saw her as a small child joyously enter the Church in the Wildwood. Her fine Christian parents walked before me on the lawn of their little farm back yonder. Her children assumed reality as they grew up at her knee. A fine husband, long since dead, lived again in the tenderness of her memory. Before I left, she asked me if I would read the shepherd story. I turned to the Twenty-third Psalm. "No, no," she cried, "I mean the tenth of John." And so I read about the good shepherd who cares for his sheep, who goes before them to protect them from harm, who opens the door so that they can go in and out and find pasture, who bravely defends the sheep because he is no hireling, and who dreams of the day when there shall be one fold and one shepherd. She asked me to pray for her children. I did. Then she prayed: for her church, for her pastor, for the coming of the kingdom of God. I left her with damp eyes and a strange constriction of the chest. What a marvelous old lady! She is the Methodist woman.

Such is the Methodist woman—all this and more. What a privilege it is to be her pastor, to know her intimately, to work with her that God's will be done. She is the Methodist woman—five and a half millions of her, the world around. She is the heartbeat of Methodism. She is the hope of our world. All civilization follows her noble lead. As long as it does we need not fear the future. She will see that life goes God's way. "Favor is deceitful, and beauty is vain, but a woman who feareth the Lord, she shall be praised" (Proverbs 31:30).

The Methodist woman is a wife, a teacher, a secretary, a nurse, and a mother



A scene at the dedicatory service of the Ida Haslup Goode Hall, George O. Robinson School, Puerto Rico, with Bishop Charles W. Flint speaking

DEDICATION OF THE IDA HASLUP GOODE HALL GEORGE ROBINSON SCHOOL

By **MRS. FRED C. REYNOLDS**

On Sunday, February 10, at four o'clock in the afternoon, there was dedicated in San Turce, Puerto Rico, the Ida Haslup Goode Hall, central unit of the new George O. Robinson School building. This hall was named in honor of Mrs. W. H. C. Goode, of Sidney, Ohio, president of the Woman's Home Missionary Society of the former Methodist Episcopal Church and was dedicated "as a Memorial to the Woman's Home Missionary Society of the Methodist Episcopal Church." The day was a winter day for Puerto Rico—warm, not hot; sunny and clear. Friends came from all parts of San Juan and its environs so that the seating capacity of two hundred was taxed to the limit and many were standing.

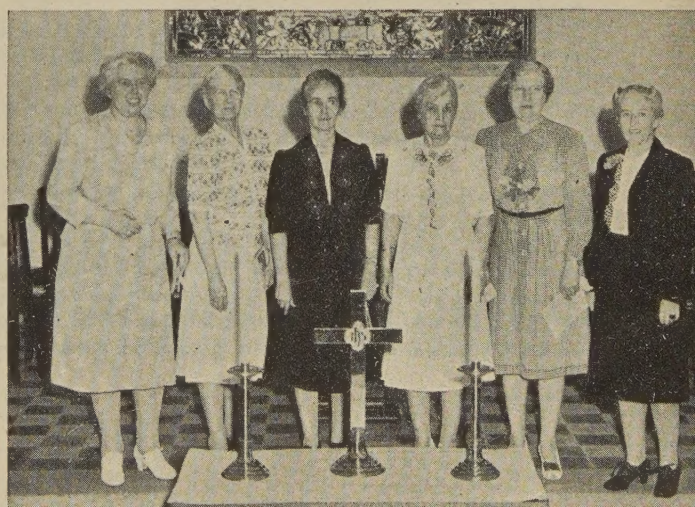
The new building with the adjoining remodeled Gertrude Orvis section has provided for the Robinson School a plant pronounced the finest of its kind in Puerto Rico. The Ida Haslup Goode Hall is the heart of the structure; the chapel which it contains and in which the services were held is the gift of Mrs. Anna Kresge, of Detroit, Michigan. It is a gem in itself. Approached by a flight of wide stairs, screened by tall wrought-iron gates, yet open to all who come, the beauty of its coloring in tiles, the candelabra, the vases, the cross, and the stained-glass window above speak of the goodness of God and of those who follow him.

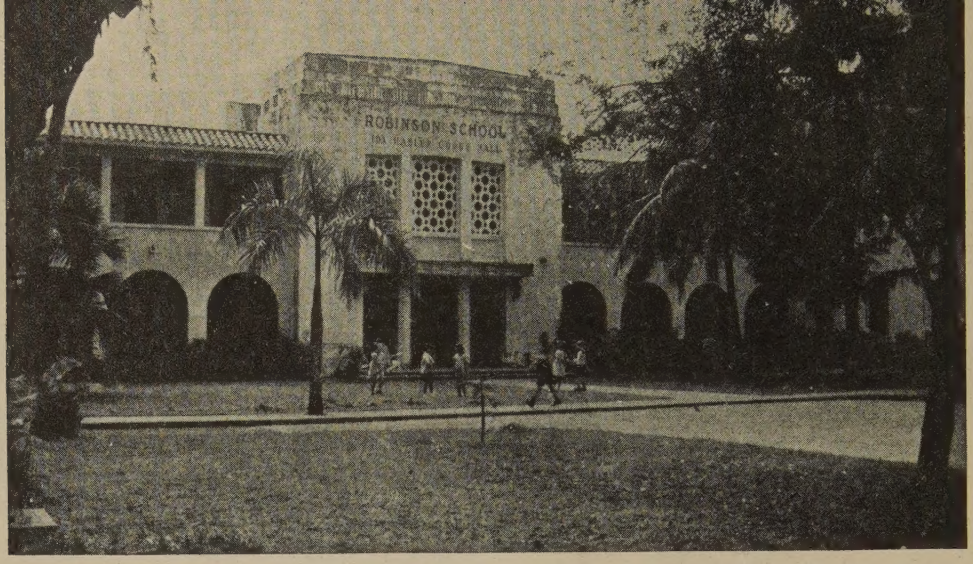
The date for the dedication has been placed to come at the conclusion of the sessions of the Puerto Rico Mission Annual Conference, which is related to the Washington Area of the Northeastern Jurisdiction. In this way Bishop Charles W. Flint, the resident bishop of the area, was able to be present to deliver the dedicatory address and to conduct the service of dedication. Dr. W. Vernon Middleton, the Executive Secretary of the Section of Church Extension of the Home Division of the Board of Missions and Church Extension, was also present to share in the program. Miss Verr Zeliff, the superintendent of the school, presided, and the following program was presented.

Music: Robinson School Chorus
Invocation: Dr. Harold M. Hilliard, Superintendent Puerto Rico Mission, Methodist Church.
Hymn of Gratitude
Education in Puerto Rico: Representative, Department of Education, Puerto Rico.
Story of Robinson School: Mrs. Fred C. Reynolds, Chairman, Home Department, Woman's Division of Christian Service
Music: Robinson School Chorus
Robinson School, a Gift: Mrs. W. Raymond Brown, Trustee Woman's Home Missionary Society, Methodist Episcopal Church
Value of Robinson School: Miss Muriel Day, Executive Secretary, Woman's Division of Christian Service
Responsive Reading: Dr. Vernon Middleton
Dedicatory Address: Bishop Charles W. Flint
Hymn: "Bless the Four Corners of the House"
Presentation of the Ida Haslup Goode Hall for Dedication:
Participants—
Mr. W. H. Schimmelpfenning, Architect
Mrs. W. Raymond Brown, Representative Woman's Home Missionary Society
Mrs. Fred C. Reynolds, Representative Woman's Division of Christian Service
The Act of Dedication: Bishop Charles W. Flint
Litany of Dedication: Mrs. Harold S. Metcalfe, President Northeastern Jurisdiction Woman's Society of Christian Service
Doxology and Benediction

(*Continued on page 8*)

Participating in the program of dedication was Miss Muriel Day, executive secretary Bureau of Educational Institutions; Mrs. W. Raymond Brown, Trustee of Woman's Home Missionary Society; Mrs. Verr Zeliff, superintendent of the school; Mrs. Fred C. Reynolds, chairman Home Department Woman's Division; Mrs. Harold S. Metcalfe, president Northeastern Jurisdiction and Miss Lois Davidson, principal





Buildings of George O. Robinson School dedicated Sunday, February 10. Friends of the school will remember the gifts of money raised for this school under the auspices of the Woman's Home Missionary Society and will rejoice that the new building is now in use

(*Continued from page 7*)

At the conclusion of the ceremony the guests inspected the buildings and spent the remainder of the afternoon meeting the staff and friends in the social hall where punch and wafers were served.

Facilities for education in Puerto Rico still are not sufficient for the number of young people of school age. There is no provision for half of them. Especially is there need for institutions like the Robinson School where character education is the objective. Bishop Flint stressed this fact in the dedicatory address. Thus the women of The Methodist Church are happy that they can maintain this fine institution devoted to the training of future Christian leaders in this needy part of the world.

60TH ANNIVERSARY

By CHARLOTTE YOUNG

SPEAKING to a capacity audience at the Sixtieth Anniversary and Dedication Service of Boylan-Haven School, February 17, James A. Colston, president of Bethune-Cookman College, said that in order to meet and solve the complex problems of life today, it is necessary for each individual to set a high objective and strive for an enlarged area of influence. If this is to be accomplished, it is necessary to get the best education obtainable to dedicate oneself to Christian Service.

The Director of Negro Education in Duval County, C. L. Harper, Jr., stated that these requirements were admirably met by Boylan-Haven.

Following a historial sketch of the school, which was given by Miss Georgia Hurd, Mrs. Mary Todd McKenzie (Secretary of Missionary Education of the Florida Jurisdiction) led a Litany of Thanksgiving for its sixty years of service.

Mrs. C. C. Sapp (Secretary of Home Work, Southeastern Jurisdiction) presented the new building, which contains three classrooms, and the redecorated main building for dedication. Miss Muriel Day led the Litany of Dedication and the Prayer of Dedication was offered by Rev. Fred A. Turner, superintendent of the Jacksonville District.

Special features of the program included musical numbers by the school glee club, and the presentation of beautiful velvet chapel curtains, which were the gift of the Florida Conference Woman's Society of Christian Service, by Mrs. Edwin B. White, the president of the conference.

Following the benediction by Rev. J. B. Cook, Mrs. Edith M. Carter, superintendent of the school, who presided at the dedication service, invited all the guests to inspect the new building and to attend the reception given by the Boylan-Haven Guild.

The grandmother of one of the students had traveled all night in order to spend this day at the school. As she started her weary journey back home, she told the staff members what it meant to her that her granddaughter was privileged to attend Boylan-Haven. "Hold her in the hollow of your hand" was her parting plea. That typifies the spirit of this school as it enters its sixty-first year of service, better equipped than ever to bring wider horizons and a closer bond of Christian fellowship to its students.

CANDLES

Miss Yoshi Tokunaga

By **HELEN COUCH**

"A CANDLE IS THE BEST SYMBOL for a Christian. It gives its very self, literally burns up, to produce light for others," says Yoshi Tokunaga, a young Japanese woman.

Candles have a very special place in our churches and homes at Christmas. There are candles on our altars and on our dinner tables. We have red candles, white candles, green or blue candles. There are slim, slender ones; short, squatty ones; but soon we wrap them up in tissue paper.

We forget the original purpose of a candle is to give light, not just to decorate a room. Electricity fills all our needs for light. We have forgotten, too, that we can't press a switch-button to make a candle burn. A candle must come into contact with living fire before it will burst into flame. Upon contact, it flutters a moment, then burns on steadily, giving up its wick and its wax to the flame. A candle sacrifices its life to make light.

This idea was the source of our candlelighting service. We hold our small candle up to the flame of a larger one, say our verse, and go on singing. But soon we blow out the light and go on about our business, forgetting the meaning of the act.

In a challenging book of essays called *Candles in the Wind*, the author asserts that the value of such a candle is proved when one leaves the shelter of the church and carries it out into the wind which threatens to extinguish the light.

Since Yoshi Tokunaga said, "A candle is the best symbol for a Christian," she has had a chance to prove the truth of her words. She has been meeting winds of adversity.

Miss Tokunaga is the principal of our Methodist school in Fukuoka, Japan. After graduating from a mission college, she came to America for graduate study at Boston University. Upon her return with a degree, she was made head of Happy Hill School.

During the war, in spite of heavy pressure from ultra-nationalists, she rigidly maintained the Christian ideals of the school. But today her school lies in ashes. Fire bombs from American planes have destroyed the main building and the chapel. However, classes for six hundred girls are held in dormitory and gymnasium. Christian teaching goes on amid the ruins. She has kept the light burning throughout these war years.

We think of German Christians who have kept the light burning under similar circumstances. We remember Bishop Bergrav of Norway and others who stood bravely against the Nazis. Brave Christians in China, in the Philippines, in Korea, through long weary years have stood the test. It is significant that the candle of Christian faith has not been extinguished in those parts of the world where Christians have been tried most sorely.

How about America? Do we make of religion only a decorative candle for special occasions? Does our spirit of happy, generous giving flicker out after Christmas? Perhaps the winds of prosperity make our lights burn dimly. Or does the fire we caught from the Master burn through our thoughts and motives to change our attitudes.

Appeals for Overseas relief have met wonderful response. Many agencies attest to this. Four tons of clothing and bedding from private sources went recently with Pearce Hayes when he returned to China. Heifers, medicine, and food are going to Europe. Students are buying New World Trust Bonds to rebuild Christian Colleges in war-devastated regions. Churches are awaiting permission to send supplies to Germany and Japan.

"See what we have done!" Americans say. "Remember how our Crusade drive went over. Count the war bonds we have bought. Think of the white crosses." But do we really give of ourselves—of our very best? Out of our abundance, we think we can *turn on the light* by pushing the button of five dollars or ten, an old coat, or outmoded dress. These alone will not produce the light needed.

The spiritual needs of men in a dark, weary world cry out to us. Never before has the necessity for a steady light been so urgent. We cannot produce that living light till we have come into living contact with Christ. Not till his compassion burns through our lives will the light shine.

We must have New Life in ourselves. A fresh contact with the Light of the World will teach us discipline for our selfishness. In a vital prayer life we may learn patience, sympathy, and understanding of our fellows, and gain new courage and a deeper loyalty to the highest. If Christ's life glows within, we will give gladly, "give till it hurts and then keep on giving till it hurts no longer." We may become living candles, ignited at the flame of Christ's yearning concern for all men. With that passion burning up our lives, we will eagerly go to the ends of the earth to carry the Light.

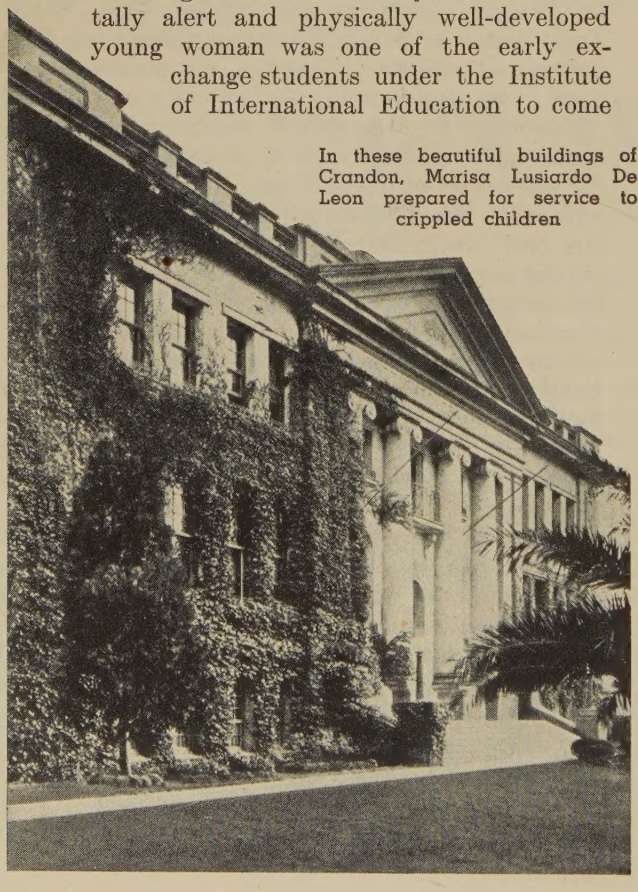
Crandon Graduate Helps Crippled Children

By **ELIZABETH M. LEE**

In the class of 1928, at Crandon Institute, Montevideo, Uruguay, one of the graduates was Marisa Lusiardo De Leon. On May 27, 1945, the leading newspaper of the city published an illustrated article entitled, "The Work of Marisa Lusiardo." Between those years lies the story of how this young woman of Uruguay turned her Christian education into good works and became a "first" in her country.

In Crandon days Marisa was a star athlete as well as a high-grade student. She got top grades in all her gymnasium classes. Every spare hour she spent in the beloved gym. When she graduated she had decided that she was going to be one of the leaders in physical education in her country. For experience she began to teach classes in this subject in the Young Women's Christian Association in Montevideo.

Before long, Miss Lusiardo was heading toward the United States. Her eager spirit demanded further training in her chosen subject. This mentally alert and physically well-developed young woman was one of the early exchange students under the Institute of International Education to come to a college in our country. She studied first in the University of Texas Woman's College, later in California and in New York.



In these beautiful buildings of Crandon, Marisa Lusiardo De Leon prepared for service to crippled children

During her years at Crandon she often heard the motto, "Not to be ministered unto but to minister." This was a happy phrase, often repeated in essays and songs, but not entering deeply into the thoughts of the carefree girl. But during her four years in the States, Marisa's eyes and heart were opened to a way in which she herself could make that motto work. Strong of body and very active, she was drawn toward little crippled children. She remembered that there were many such children in Uruguay. But in the United States she soon learned that there were schools for little cripples whose lives had been thwarted by cerebral paralysis. Intelligent, and with a clear idea of the moral responsibility of a modern woman toward all of life, this girl responded to the need that was opening before her. She dedicated her life to the relief of the crippled child. As a pupil of Dr. Earl Carlson, she studied ways and means to bring this about. And then she went back to Uruguay to practice what she had learned. It was uphill work, as is any first venture in any land.

Four years ago Miss Marisa Lusiardo established in Montevideo a School of Primary Teaching and Corrective Movement. It was sponsored by the National Association for Crippled Children, which she had helped to found. Its opening class had only three students. From the small house on Cibils Street where she began her work, she has recently moved to a house beautifully situated in a well-cared-for garden in Avenida Suarez, in which she shelters thirty-five crippled children.

The school has a series of classes in charge of specially trained young teachers. The academic work is of primary grade, for Marisa encourages parents to enter their children while they are small in order that they may be helped as early as possible to adjust themselves to their crippled state and to learn how to live happily. The children are in small classes so that the teachers give individual attention to each one. Young specialists treat the body by massage and physical gymnastics adapted for each one of the sick children.

Gradually these little ones who thought themselves useless members of society, at times forgotten and repudiated because of their handicaps and disfigurements, are helped to throw off their in-

(*Continued on page 27*)

HELEN KIDUK KIM

By **MARIE CHURCH**

THE FINGERS OF GOD gently touched the low-lying clouds over Chemulpo Harbor, nestling snugly in the coast of tiny Korea, until there was a great light, too bright for the eyes and understanding of you or me. Its sure, true rays reached over the tops of the hills in the west, gradually creeping into every hidden shadow, making of all a morning of glory. "Land of Morning Splendor" indeed! Once more it was day, and her gentle folk walked her ancient roads and byways. No hurry or clamor. The day with its welcome hours for work and leisure was made for life. Life had not yet become a struggle for this peace-loving people, whose land eventually was to become the pawn of nations.

On such a morning in late February, when the century was beginning, a baby girl was born in a thatched cottage in this same seaport. To be ushered into the world in a Christian home was the lot of very few this early in Korean annals; to be a girl and welcome was even more rare. The staunch, forthright mother of Kiduk, the name given our babe, was not only a communicant of the infant Methodist Church of Korea, but she was a Bible woman who is today forever busy about the Father's business. She had become by marriage to a Christian gentleman a member of that most numerous clan—the Kim family. It is not surprising that Helen Kiduk was sent to the mission primary school in her native village and later to the even then famous Ewha Haktang in Seoul, the old capital city. Within the walls of its compound she grew to young womanhood.

To the school teacher-writer of this article it is a bit encouraging to know that our to-be-famous little girl was often naughty in school. She was a sort of pest to the older dignified Ewha College upper class students who gave half-time to teaching the younger girls, of whom Helen was one of the most active, ambitious, and ubiquitous. Excellent in all her scholastic work as she advanced, and never satisfied, she was ever reaching for more. For three years of her college work she was the only member of her class. The well-trained American missionary teachers literally used the "teacher at one end of the log, the pupil at the other end" method. She finished her Ewha College course without benefit of classroom or equipment. Yet when she reached America for study abroad, no one could believe that she had learned the almost perfect English she then used before arrival. (It may please you to know that the last time we met she still made two grammatical errors!)

Helen Kiduk Kim

So many of you who know her are familiar with the scholastic attainments of this world Christian and educator, President Helen Kiduk Kim, now the head of Ewha College. Through the years her alma mater with love reached out arms of protection as she traveled land and sea representing the Christians of Korea in many parts of the earth. By finest threads of gold each classroom attainment, the events of great convocations of which she was a part, all are woven into a matchless tapestry of life with a beginning and an ending in a consecration which is final and irrevocable, in a covenant to do the will of God "regardless of circumstances, conditions, or cost."

Again it is day in Korea. The light kept burning throughout the dark hours of night will shine in resplendent beauty, "gradually creeping into every hidden shadow, making of all a morning of glory."

Today the women of Methodism welcome Helen Kim to the United States. In her own words she says of the dark days of war, "These years of silence have meant a real experience of appreciation of human ties. Your prayers upheld our common cause.

FOREIGN FLASHES

IN MEMORIAM

Belle J. Allen M.D., died in Kasauli, India, January 2, 1946. Japan 1888 to 1889. India, 1907 to 1917. In independdent service until her death.

Adella Ashbaugh died in Columbus, Ohio, February 9, 1946. Japan, 1910 to 1943. Retired.

Kate Hockney died in Nashville, Tennessee, February 28, 1946. China, 1915 to 1942. Retired.

Mrs. Charlotte Jewell died in Pasadena, California, March 14, 1946. China, 1883-1929. Retired.

Cora I. Kipp, M.D., died at sea en route home, February 20, 1946. India, 1910 to 1946.

RECENTLY RETURNED FROM—

Africa

Martha Whitely, 1002 Rural Avenue, Williamsport, Pennsylvania.

Alice Whitney, 1100 North Howard Street, Glendale, California.

China

Clara French, Theresa, New York.

Ruth Gish. care of Mrs. Albert Shock, 3315 Reed Street, Fort Wayne, Indiana.

Edna Merritt, 20 Janet Street, Kingston, New York.

Evelyn Troutman, 262 Grace Avenue, Elmhurst, Illinois.

India

Elda Barry, 1635 Kansas Avenue, Topeka, Kansas.

Elizabeth Beale, Route 5, Kittanning, Pennsylvania.

Maxine Coleman, 403 South Superior, Angola, Indiana.

Janette Crawford, care of Mrs. Geo. Tufvander, Tower, Minnesota.

Bernice Elliott, Crystal Valley, Michigan.

Margaret Hermiston, 89 Harding Avenue, Weymouth, Massachusetts.

Mabel Lawrence, 314 Biddle Street, Jackson, Michigan.

Myrtle and Pearl Precise, care of Mrs. M. A. Davis, 203 West 65th, Los Angeles, California.

Lydia Pool, 917 North Fourth Street, Burlington, Iowa.

Grace Pepper Smith, 27 Kalorama Street, Ventura, California.

Gladys Webb, Owensville, Indiana.

Nellie West, Strathmore, Alberta, Canada.

Retta Wilson, Geneva, Ohio.

Panama

C. Lois Rea, Linesville, Pennsylvania.

Argentina

Lena Knapp, 97 Railroad Avenue, Greenwich, Connecticut.

Brazil

Ruth Anderson, Wellington, Texas.

Sarah Bennett, Box 295, Meadville, Mississippi.

Alice Denison, Route 2, Waco, Texas.

Nancy Holt, North End of Monroe Place, Norfolk, Virginia.

Eva Louise Hyde, 150 Fifth Avenue, New York 11, N. Y.

Monta McFadin, care of Mrs. W. H. Watkins, Rogers, Arkansas.

Clyde Varn, Islandton, South Carolina.

Mexico

Mamie Baird, Route 2, Wheeler, Michigan.

Peru

Gertrude Hanks, 150 Fifth Avenue, New York 11, N. Y.

RECENTLY SAILED FOR—

Central Congo: Ruth O'Toole, Annie L. Winfrey, Mrytle Zicafoose.

China: Alice Alsup, Marie Brethorst, Frances Culley, Ortha Lane, Annie M. Pittman, Margaret M. Prentice, Sue Stanford, Florence Smith, Harriet M. Whitmer.

India: Anna Buyers.

Malaya: Mabel Marsh, Della Olson.

Brazil: Mary Jane Baxter, Hester Bruce, Maud Mathis, Zula Terry.

Mexico: Maud Pomeroy.

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Miss Lucile Colony, Secretary for India, expected to finish her visits on the plains in April and spend May seeing the hill stations. She hopes to be able to go to Burma in June, and to sail for America in early July. By September 1, she will be back in her office.

From a recent letter: "My latest work has been at Arran, Ballia, and Buxar. Maren Tirsgaard's school is even more of an inspiration than I could have thought possible. The atmosphere is so right for little village boys and girls. She needs a great deal more support, for prices are even higher now than they were during the war. Mabel Sheldon, Mr. and Mrs. Kinder, and Shanti Badri took me over much of their village work and I was able to realize that the opportunity is *now* in that part of Baihar, but the workers are so inadequate in numbers that the situation is terribly distressing. In one place fourteen villages are pleading to be given a preacher-teacher; in another, three villages sent delegations to beg for someone to be sent to them. But with the present handful of workers they have had to be told we cannot help them now!"

In Baihar, India, in January, Marian Warner and Katherine Keyhoe were chief movers in an institute on hostel management, the first of its kind in Central Provinces. "Six missions sent representatives and all were so enthusiastic that a continuing committee was formed so that further work could be carried on and a meeting held at least every two years."

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From Gertrude Feely, Manila, February 19: (Miss Feely expects to be home in time for Assembly.) "Four of us, Mrs. Houser, Miss Evans, Miss Odee, and I, went up into

the Cagayan Valley for the second of our regional rallies for the deaconess group. It was a very fine friendly meeting, with an excellent spirit throughout. We got an army friend to take us up in a 6 x 6 truck, so we had plenty of room. We took three sacks of relief clothing, medicines, Sunday-school materials, copies of *World Outlook*, *The Methodist Woman*, and huge boxes of Ilocano translations of Luke that the American Bible Society gave us. By the time we reached Ilagan, Isabela, we had picked up twenty passengers, deaconesses who got word that we were passing their way. From Ilagan the rest of the party returned, but I went on north. One night in Tuguegarao The city is practically all destroyed, but little thatched-sawali huts are everywhere. Services are held regularly in a thatched church. Farther on I stayed a day and a half at a district conference and they nearly talked me to death—wanted me to talk about Youth Fellowship, Woman's Society of Christian Service, Crusade, and tell them the news of the missionaries. I visited a new high school at Sanchez Mira on the northern coast, then went straight across the top of the island in a converted army bus that had no regard for a time schedule, and down the west coast to Vigan. We came through to Manila in a day and a night. It was a wonderful trip!

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The arrival of Miss Annie Laura Winfrey in Central Congo made it possible for Miss Catherine Parham to go to Elisabethville to begin the work of the Woman's Division of Christian Service in Southern Congo. Two cottages are to be built, model African homes in which the women and girls of this great mining center will study not only home economics but Christian home building. Mme. Gabsewick, sent by the Belgian government to study conditions all over the Congo, asked for an appointment with Miss Parham and studied the plans for the buildings and the courses. Her praise was enthusiastic.

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Miss Ona Parmenter, R.N., writes that in the baby-fold at Old Umtali the wee babies live in a house called "Taswika" (we have arrived). A few months later they graduate to "Takwirira" (we are climbing). The toddlers, who can talk and eat regular food, go to "Takuenda" (we are going), where they are prepared to be placed in a home.

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Dr. Helen Kim, president of Ewha College, Seoul, Korea, arrived in the United States in early March, the first woman to fly from Korea since the war.

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From Frieda Staubli, in Zurich, Switzerland, en route to China, February 23: "Last evening the Methodists of Zurich gave the Bankhardts of China, Clara Kleiner of India, and me a rousing welcome in a special meeting. Attendance was very good in spite of a terrible snowstorm. The churches here are so hungry for news from mission fields!

From Maude Wheeler, Peking, China: "I had a call the other day from an American military man who brought a clipping from *The Methodist Woman* telling of our release from internment camp at Weihsien. This was sent by his mother requesting that he look us up, which he did. Since then I am sure you have heard much about our flying here from Weihsien in time to attend our Methodist Conference at Tientsin and of our stay in Peking."

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In February the Normal School in Puebla, Mexico, was reopened after having been closed for over a decade. It now begins a new era under the auspices of the Alumnae Association of the school. The principal is Miss Adelia Palacios. There are thirty-four high-school students taking the preparatory course and eight normal students.

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Miss Frances Gaby, of Omaja, Cuba, reports that a spiritual awakening has swept that little town like fire. "The people came in crowds to talk with Dr. Carl D. Stewart, the leader of the revival. . . . The result is that we have a candidates' class of thirty young people and adults and another fifteen children, some of whom will soon come into the church."

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Miss Thelma Montgomery, who was commissioned at the December, 1945, meeting of the Board, accompanied Bishop and Mrs. Newell Booth and their daughter when they returned to the Belgian Congo. They left New York March 14 by plane and arrived in Elisabethville March 16. Miss Montgomery will study French in Elisabethville this year. She will work with Miss Parham in our new work in the Southern Congo Conference.

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From S. R. Anderson, Moore Memorial Institutional Church, Shanghai, China, March 20: "Opportunity is unlimited. Prices are chaotic. Students crowd the gates. Our personnel is overworked but rejoicing in the opportunities of the day. We need personnel. Help! Help!

A BOOK YOU NEED

Out of her long years of experience, Glora M. Wysner has written *The Kabyle People*. So little has been known of the mountain people of Algeria and that little has been so inaccessible that this careful study of the Kabyles is most welcome at this time. The increasing significance of the populations which have been brought into new focus in a world of new methods and routes of transportation calls for much wider knowledge of the people themselves in order that the resulting contacts may be of advantage to all.

A student of North African affairs will use this volume as background material and for reference, and anyone concerned with international interests will profit by reading so penetrating an analysis of one of the groups which may swing into the advance of modern life in the Mediterranean area, or, if unfavorably dealt with may afford another barrier to progress.

We urge that this book be placed in church libraries and that teachers of Missions and secretaries of Missionary Education secure it for background work. Price, $2.50. Order from Distributing Office of Literature, Woman's Division of Christian Service, 150 Fifth Avenue, New York 11, N. Y., or from Miss Glora M. Wysner, Foreign Missions Conference, 156 Fifth Avenue, New York 11, N. Y.

Mary Evans and Bertha Odee with deaconesses in Bataan

HOME FLASHES

MEMORIALS

Miss Martha Neese, a retired deaconess, passed away December 28, 1945, at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, where she had lived for fifteen years.

As a deaconess-nurse, Miss Neese served for thirty years in the clinic work connected with the Philadelphia Deaconess Home Settlement. Services were held at Bancroft-Taylor Home, and she was buried at Bordentown, New Jersey, her birthplace.

Miss Sara E. Eyler, a retired deaconess, slipped away as quietly as she lived at the Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, on February 21, 1946. She was born in Thurmont, Maryand, and attended the Deaconess Training School, Pittsburgh, Pennsylvania. Miss Eyler started as a parish worker in 1897 and was appointed superintendent of the Pittsburgh Deaconess Home in 1925. She was retired in 1940 with a total of forty-three years of active service.

Miss Cozy Miller, a retired Home Missionary in her eighty-first year, died on February 24, 1946, at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, where she had lived for the past nineteen years. Miss Miller, who was born in Greenville, Pennsylvania, had served thirty-one years in missionary work in Ocala, Florida; Asheville, North Carolina; and Jacksonville, Florida. She was also in foreign service in Singapore.

DOWNS HALL DAMAGED BY FIRE

Fire seriously damaged Downs Hall, the newest of our buildings on the campus of MacDonell French Mission School, at Houma, Louisiana, on the night of February 11. This building housed the kitchen and dining room on the first floor, and the second floor was given over to dormitory space for a group of little girls. In her letter telling of the fire, Miss Ella K. Hooper wrote: "Fortunately Miss Gandy was awakened—by what we do not know. It was providential. She got up and went to see if a child who had been crying with toothache was asleep, and discovered the fire, and was able to get all the children out."

Prompt help came from the Houma Fire Department, and the Navy also sent its equipment. The bursting of a gas pipe made the flames more difficult to control so that the entire second floor was completely destroyed. All downstairs furniture was saved but damaged by water.

The seventeen children and Miss Ione Gandy, dietitian and matron for Downs Hall, lost all their clothing and other possessions.

Recent letters indicated rapid progress in plans to rebuild Downs Hall. Miss Hooper also expressed deep appreciation for the help given by various individuals and groups in Houma, and by former students, including ex-servicemen, as well as by the MacDonell student body and staff.

"HOLD HER IN THE HOLLOW OF YOUR HAND!"

"Hold her in the hollow of your hand!" So begged a Negro grandmother to a group of teachers as we stood with them in Boylan-Haven School, Jacksonville, Florida. We had just come from the service of dedication of the new and the remodeled building. The grandmother had taken a train the night (or morning) before at 3:30, had traveled all night and much of the day, and was leaving that night at 11:00 to sit up until daybreak, all because Bobby Jean was a junior-high-school student at Boylan-Haven.

There is no greater appeal that comes to us than from the parents and relatives and guardians of our children to take care of them, to train them in the way they should go. There is no greater responsibility that comes to us than, after we have enrolled students in our schools, to provide the best teaching, the most adequate health program, the wisest counseling, the highest pattern of Christian behavior for them. We take upon ourselves as Methodist women and as members of the Woman's Division of Christian Service that obligation when we open our doors to young people and children. When we say, "Yes, your daughter may come," we also say, "We *will* hold her in the hollow of our hand."

SUMMER VACATIONS

Are you wondering where you will spend your vacation? If you are a deaconess or missionary, we are sure we have the answer to your problem.

The Woman's Division is responsible for the direction of two vacation rest homes in Chautauqua each summer. These homes are open during July and August. They offer a real chance for relaxation in simple though comfortable surroundings, with congenial fellow guests.

Fenton Home is for deaconesses only, and there is no charge to them for lodging.

Chautauqua Missionary Cottage receives a wider group of workers. Deaconesses, missionaries, and other church workers find it a restful vacation home in a beautiful location spot overlooking Lake Chautauqua. Deaconesses and missionaries are given special rates. If there are any rooms not taken by our workers, other interested church people may be admitted at regular rates.

Address all inquiries to Mrs. T. G. Landers, 1921 Austin Avenue, Waco, Texas.

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Deaconess Felicidad Mendez was married to Mr. Richard McDaniel in La Mesias Church, in San Antonio, March 24, 1946. She had been on leave of absence for a year but previous to that time she served at Valley Institute at Pharr, Texas; Wesley Community House, Fort Worth, Texas. During her leave of absence she has been studying at Tulane University.

AN APPRECIATION AND AN INTRODUCTION

Marjorie Eicher Cotter

It was with great regret that the resignation of Marjorie Eicher Cotter from the position of Assistant Treasurer for Home Work was received in January, 1946, by the Woman's Division. She and her husband, just recently of the United States Navy, have moved to Roanoke, Virginia. We know her many friends will want to send her their congratulations and best wishes for happiness as she enters this new phase of her life, and at the same time express to her their deep debt of gratitude for the unusual kind of service she has given to the Woman's Division and for the spirit of co-operation and devotion she brought to her task.

The Woman's Division announces that Miss Marguerite Hawkins has been elected to succeed Marjorie Eicher Cotter as Assistant Treasurer for Home Work. Miss Hawkins for three years has been secretary to Miss Muriel Day, Executive Secretary of the Bureau of Educational Institutions of the Home Department, and brings to her new position a fine background of knowledge.

Besides this contribution to the work of the Woman's Division, Miss Hawkins brings other gifts. In 1931 she won the Walter Naumberg Foundation award, which bestowed the opportunity to give a recital in Town Hall, New York City. For five years she was leading soprano with the Russian Opera Company. Ever since she began to sing she has been a church soloist. She is now soloist at the Great Neck Community Church, and a member of the Morris Park Methodist Church at Richmond Hill, New York.

We extend to Miss Hawkins congratulations and a cordial welcome to the staff of the Woman's Division.

Marguerite Hawkins

HEAR YE! HEAR YE!

By **BISHOP HERBERT WELCH**

Half the world is hungry, cold, homeless, or helpless. Want to help? *HERE'S HOW!*

1. Money for Methodist or general relief, for any country, should be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

2. FOOD OR CLOTHING should be forwarded by parcel post or express prepaid to one of the following centers: Address, *United Church Service Center,* at New Windsor, Md.; 46 Cornhill Street, Boston 8, Mass.; 101 Pine Street, Dayton 2, Ohio; or 18 Warren Street, New York 7, N. Y. Centers are also being established at St. Louis, Los Angeles, and Seattle. Donors are requested, wherever possible, to send to the Center with each package a processing and shipping charge of ten cents a pound. Supplies intended especially for Methodists should be marked clearly *"For Methodist Relief."* All others will be distributed by joint Protestant agencies on the field.

3. Those who wish to send supplies directly to INDIVIDUALS OR FAMILIES can secure suitable names in Italy, Poland, Czecho-Slovakia, Norway, or Belgium on request to the Methodist Committee for Overseas Relief.

4. No individual packages can yet be sent to GERMANY OR JAPAN. But approximately four hundred tons of clothing and food can now be sent monthly to Germany through the Church Committee on Overseas Relief and Reconstruction, in which we participate.

5. SUPPLIES MOST NEEDED: Powdered milk and eggs; cereals; tinned meats; fruits or vegetables; summer or winter clothing; cloth by the yard; underwear, sweaters, shoes, blankets, soap, vitamins.

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"He gives twice who gives quickly."

THE CHURCH WOMAN

The Church Woman, official magazine of the United Council of Church Women, contains valuable and timely information on topics of current concern, particularly for church women desiring to improve the effectiveness of interdenominational co-operation.

Among regular features included in the magazine are exchanges of plans and projects of city and state Councils of Church Women in all parts of the country, suggestions for the observance of special Council-sponsored days—the World Day of Prayer and the May Fellowship Day. Public affairs pamphlets, literature published by the Foreign Policy Association, and other publications containing source material on timely issues are listed.

Subscription price of the magazine is $1 per year. Subscriptions should be sent to the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

CHRISTIAN STEWARDSHIP

By **MRS. W. M. ALEXANDER**

AGAIN AND AGAIN we hear church leaders talking about the timeliness of the Crusade for Christ, and also the logical sequence of the different emphases. This is being demonstrated with reference to Evangelism and Stewardship.

In this year of Evangelism as thousands of persons are beginning the Christian life for the first time and multitudes of inactive church members are rededicating their lives to Christ and the church, it is most fitting and necessary that they should receive training in Christian Stewardship that they may become faithful stewards in the use of their time, their abilities, and their possessions. As one speaks of stewardship one discovers that many persons have the mistaken idea that it refers only to one's material possessions. The United Stewardship Council says: "Christian Stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God to be used in his service for the benefit of all mankind."

Stewardship in its secular meaning is defined as the management of a trust. Christian Stewardship is the recognition that all that a person is and has is a trust from God to be used for his glory; the advancement of his Kingdom and for benefit of one's fellow men. It also carries the idea that a steward must give an account of his stewardship.

In a recent issue of *The Methodist Layman*, Rev. Frank Bateman Stranger says, "Christian Stewardship includes the totality of one's personality. The Christian is responsible, as a steward, for the exercise of his mental faculties; for the discipline of his inner attitudes; for the use of his physical body, for the decisions of his will.

"Christian Stewardship is impossible without the spirit of the Great Steward Jesus Christ 'who took upon himself the form of servant . . . and became obedient unto death, even the death of the cross.' Christian Stewardship is not an impersonal theory; rather it is a personal relationship."

The Woman's Division of Christian Service is co-operating in all of the plans for Stewardship Cultivation. Carefully selected members of the Woman's Society of Christian Service will become accredited instructors to teach courses in Stewardship and to become conversation guides in their local churches.

The Stewardship emphasis will be found in the program material for 1947 and also in the approved Bible study for that year.

Certain members of the Woman's Society of Christian Service will be selected to assist in district coaching conferences and will work in close co-operation with representatives from the Board of Lay Activities and the Board of Education in all of their plans for a church-wide program of Stewardship Cultivation. In his book, *An Adventure in Stewardship*, Dr. G. Ernest Thomas says that the "big four" in any program of the local church are "Missions," "Evangelism," "Education," "Stewardship."

It is the observation of the writer that Stewardship has not been stressed as have the other three and yet no church program can be complete or suceed without this stewardship emphasis. What would happen in the Woman's Society of Christian Service and the local church if every member was willing to be a faithful steward of the use of her time, her ability, and her possessions? Our goals, both material and spiritual, would be realized; our own lives would be greatly enriched and the worldwide program of the Woman's Division of Christian Service would go forward, in this day of unprecedented opportunity, as it has not done before.

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A CHRISTIAN STEWARD accepts the principle of Divine ownership of life, according to the teaching of Jesus, and responds to the needs of men as his Father's steward or agent. He makes generous use of the time, the talents, and the wealth that are entrusted to him. This he does prayerfully and wherever he lives life becomes increasingly abundant.

ia de Oliveira Chaves, Mrs. Woolever, Dona Cinyra de Moraes Goncalves

The WOMAN'S SOCIETY of BRAZIL

By **MRS. ELOISE A. WOOLEVER,** ***Executive Secretary Woman's Section of the Joint Division***

THE Sociedade Metodista de Senhoras is a sister organization to the Woman's Society of Christian Service and is one of which to be proud. The local societies in each of the three conferences of the Brazil Methodist Church are organized into conference societies and three outstanding Brazilian women are the presidents. Dona Otilia de Oliveira Chaves is the president of the South Conference, Dona Cinyra de Moraes Goncalves of the North Conference, and Dona Esmeralda de Barros Rocha of the Central Conference. Each of these women is a leader. Two were delegates to the General Conference of the Brazil Methodist Church in Piracicaba, as was also the editor of the *Voz Missionaria,* Dona Juanita Campos. Some of the best speeches on the floor of the Conference were made by these women. Well educated, poised, with the Brazilian gift of fluency, they can think on their feet and can express themselves with vigor and logic.

It is not about these and other outstanding women that I wish to write, but about much humbler women. In a group where few of the women had had the advantages of more than a primary school education, we saw this same native ability that expressed itself so richly in their leaders. One night there was called in Rio de Janeiro a district meeting of the Woman's Society to meet the delegate of the Board of Missions and Church Extension to the General Conference of Brazil. The meeting was hurriedly arranged for brief notice had been given of her coming. Despite this there was a good attendance of women and nearly all of the seventeen societies in the district were represented. Some of the women had traveled four and five hours, changing cars two or three times to get there. The district secretary herself, who was away on a few days' vacation, had hurried back to the city to arrange for the meeting. After the opening addresses, each society was asked to report. In every case some officer came to the front and with dignity and earnestness gave her report. Most of them began their report like this: "We are humble folk but—" Then they went on to tell of their subscriptions to *Voz Missionaria,* of their Bible and Mission study, of their Week of Prayer, of visits made, of funds raised.

The number of subscriptions to their magazine is almost unbelievable. For instance, there are 888 members in the District of Rio de Janeiro and there are 4,918 subscriptions —and every one is a paid subscription. As may be imagined, the agents (and every society has its agent) sell this magazine not only to members of the society but to members of other denominations, to non-Protestants as well as church members.

The number of calls made is another great story. In one quarter there were reported in this same district of Rio 7,990 "visits" made.

In the list of projects to which the societies of the three conferences give, one sees the two orphanages of the church, a scholarship in the Colegio Isabela Hendrix, another scholarship in the Theological Seminary, where the women are also furnishing a room, the partial support of the social worker in the People's Central Institute, a scholarship in the Instituto Ribeirao Preto where girls from the country are trained to do Christian work.

One society reported the teaching of illiterates to read and their prize exhibit was an old lady ninety-three years old who was introduced as having just become literate.

Devotion and enthusiasm characterize the work of the women and there is no shrinking from the taking of responsibility. One woman who was the only person in her society who could read and write had to be president, vice-president, secretary, and treasurer, but every quarter her report came in. Another woman, a Negro washerwoman, learned to read and write in order that she might become president and few women preside over a meeting with greater poise and better judgment than does she.

At the General Conference on a Sunday afternoon there was a meeting of the women delegates and visitors. Several of the preachers sat in too. Here again reports were given by district and local officers. One district secretary whose husband is district superintendent in a frontier section, said it took three days to visit her nearest society, one day to travel on horseback to the town, the day there, and a day to return. In many of her societies few of the women could read and write, yet they were enthusiastically and loyally carrying on the work. It is no wonder that with these devoted, humble members, and with the fully-as-devoted women who, educated, talented, and creative, are their leaders, the Sociedade Metodista de Senhoras of the Brazil Methodist Church is advancing. There was reported at General Conference 6,638 members of the 226 societies. They are a large and increasingly influential factor in the strength of this growing and virile church.

Mrs. Charles W. Clay, Secretary of Vitoria District, Brazil

Annual Meeting of the Sociedade Metodista de Senhoras of the Central Conference, Brazil. Dona Esmeralda de Barros Rocha is seated at the right of the gentleman in the front row

There's Still A Lot For Women To Learn*

By MARGARET BARNARD PICKEL

LOOKING INTO THE FUTURE is an uncertain business. One longs for the exact prescience which enabled the soldier in an old play to say to his wife: "Good-by, my darling, I am going to the Thirty Years' War." Lacking it, one can only hope that the women of America realize the necessity of setting out on the long journey to the Thousand Years' Peace. For peace in the future depends to a very great extent upon women.

The victory of the United Nations offers mankind its greatest second chance since the Ark landed on Mount Ararat. For a moment, perhaps the most important in all time, history stands still and offers us a choice. What kind of world do we want?

In the answer to this question women must stand up to be counted. They must not suppose that they can leave their finished war jobs, welcome returning husbands; make marriages, homes, and professional careers, turn, in short, to their personal concerns; and feel that their part in the winning of the war has been accomplished.

Women must stand up to be counted and they should stand up to be counted with the men. The days of a Militant Sisterhood, agitating for rights or urging special claims, are away behind us. Citizens in the fullest sense, American women must shoulder their full responsibility, for they cannot hide behind the excuse that they have to put up with a man-made world.

The world of the future will not be a man's world, with man-made war or regulated peace. It will be the kind of world that men and women, citizens equally, choose to make it. Or—and this is the great danger—it will be the kind of world that citizens, ignorant or inert, allow it to become. For the first time in our history there are going to be more women than men in America. What can we expect in the way of citizenship from the larger part of our electorate?

Citizenship in war is simple, for its duties are clear and definite. But citizenship for peace is far more exciting. There is so much to learn. Surely women have learned the first lesson, that peace does not endure because well-meaning people keep on saying, however loud and clear, that they hate war and will keep out of it. Surely they have learned that peace is not a negative but a positive state, calling for informed action to solve problems so complicated and constant that ignorance is immoral and apathy a crime.

The knowledge of facts, the judgment of issues, the expression of opinion are all the duty of each citizen, because the foundations of lasting peace rest not on agreements between governments but on the sustained will and action of the people. What are women ready to pay for peace, year in and year out, in the way of interest and effort? "Anything," they say now, still shaken by the war.

But how long will they feel this urgency? Let women look back on the quarter-century since they were enfranchised and measure their performance by the promise they made when they were demanding the vote. Let them ask themselves how many, who considered themselves active politically, campaigned for a lightweight because they went to college with his wife? How many voted for a humbug because he buttered them up? How many—and let them be particularly ashamed of this—never voted at all, because they had an appointment for a permanent on registration day, or thought politics a boring or a dirty business.

If indignant women exclaim that men have used the franchise just as trivially, I might reply with Mrs. Poyser: "I'm not denying women are foolish. God Almighty made them to match the men." But there is no time for the game of pot and kettle. What are women going to do now? Are they going to retire into their electrified kitchens? Is the prospect of returning nylons enough to make them content with the state of the world? Or do they feel that they should organize a feminine crusade for peace?

None of these questions can lead to the right answer, which is that women, standing up with men, must perform their full political duty as citizens of their country and of the world. Nothing else is good enough, for the future is too full of hope and peril to be trusted to a half-hearted electorate.

Women will not grow into good citizenship by being jollied into voting during the hurly-burly of a campaign. They will not increase their influence by organizing a female pressure bloc. The new citizenship calls for informed intelligence and that is as hard to cultivate as a garden. Good feeling is not enough. We must have facts as well, for the causes of war and peace are historical, eco-

* By permission of *New York Times*. Suggested as supplementary material July program.

omic, sociological. There is no end to what we ave to learn.

And there is no end to the ways we can learn it. Ve shall be flooded, by every means of communiation, with information about the causes of war nd the safeguards of peace. We shall have laid efore us, by the expert and by the idiot, plans for new world. The most isolated citizen will be able o escape information only by determined design. Ve shall learn almost painlessly.

The next step will hurt. For facts are not nough and thinking is hard work. Having learned he facts, the citizen's moral duty is to discuss, o weigh, to decide. Thinking on public affairs hould not be a solitary business. Let women iscover, what men have always known, how comanionable it is to talk politics.

It would be splendid if all over the country there vere informal town meetings where men and women alked and listened together in a common effort to be etter citizens. If it became a national habit, this ort of keeping company might make a bridge at a oint where men and women have never really met.

Up to now men have not enjoyed having women round when they talked politics. Does this o deeper than the freemasonry of smoking cigars nd putting their feet up on tables with their eers? Is there some fundamental sex difference t the bottom of it or can women try to make themelves more welcome in the public company of nen? They have always done this on a personal asis. Is it degrading to suggest that they make he same effort in a larger cause?

I sometimes wonder what Saint Paul had in nind when he decided that women had better keep ilent in church. Perhaps he had discovered that vhen they got started it was hard to stop them. Or had he found them shrill? I can think of no ther word to suggest the extravagant ardor with vhich some women espouse causes and alienate nen who might otherwise help them. Women hould make a study of how not to annoy men in ublic meetings and discussions. They should now not only what they are talking about but how o talk about it, how to argue with good humor, ow to give and take in differences of opinion instead of considering disagreement a personal afront. There is often an edge on a woman's voice hat cuts the companionship out of an argument.

And let us shoot straight in argument. Nothing eaves such a gap between minds as the oblique nethod which Schopenhauer called the "lady's rgument" and illustrated by a feminine response o a complaint about the lukewarmness of soup—'Did you want to scald your mouth then?" When vomen feel strongly, they sometimes use any stick o beat an argument with. Thomas Huxley, after serving on two royal commissions relating to women, set down his opinion that "no witness is so dishonest as a really good woman with a cause to serve." Women must stick to the rules of the game if they are to learn and work with men as effective citizens.

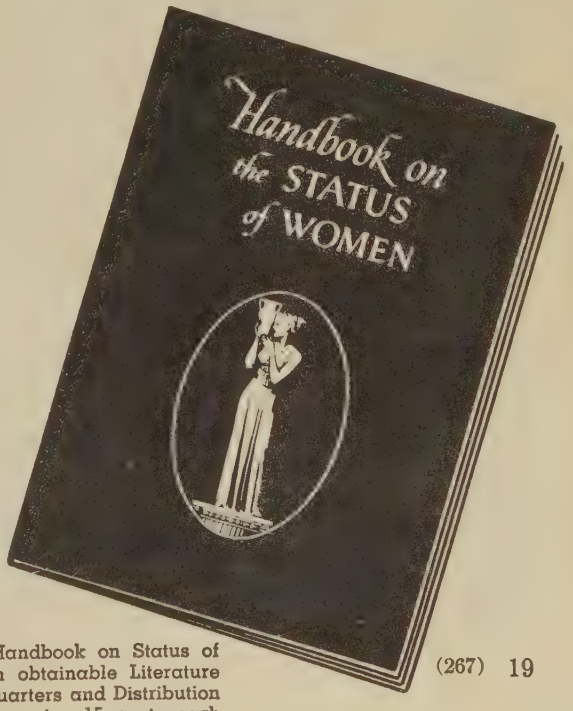
You are pointing to the women of Congress, to women journalists who influence men's opinions, to the woman member of the American delegation at San Francisco. I see them and I rejoice in them, but even two swallows do not make a summer.

Women live more personally than men and they pull a personal world close about them. If a woman has a job that she likes, or a husband that she loves, or children that are happy, she is inclined to think that all is well with the world.

But if women's personal worlds are to continue, they must attend to the business of the world at large. Their stake in peace is obvious, for in another war atomic bombs may leave us no world to be happy in. They must go out into the world by an extension of their personal interests, from their homes to the safety of homes everywhere, from their children to all children, from their own economic security to a realization that economically the whole world is sick or well together. Let them, like John Wesley, take the world for their parish.

What special gift will this kind of woman citizen bring to the making of a new world? Surely it is the better side of that weakness for the personal, the heart that has come down through a long line of mothers. Women have a natural hatred of the destruction of life, a natural pity that goes out to

(*Continued on page 27*)



New Handbook on Status of Women obtainable Literature Headquarters and Distribution Centers, price 15 cents each

WOMEN AS TRUSTEES OF THE FUTURE

By **MABEL RUTH NOWLIN**

IN PROPORTION as women have been given greater opportunities for education and expression in the life of the modern world, has our obligation increased as trustees of the future. Let us consider our trusteeship as it relates to the family, to political and business life, to race relations, and to achieving the World Christian Community.

There is still profound significance in the old saying, "The hand that rocks the cradle rules the world." The newer findings of science indicate that the first five years of a child's life, when he is with his mother more than he is with any other person, set the emotional goals he strives for, his ways of attaining those goals, and condition the quality of his living. The attitudes toward the world of things, toward other people, and toward God he "absorbs" from his parents even before he can talk. These and other results of child study and experiment heighten our appreciation of the possibilities both for good and for evil which God has entrusted to women who are mothers.

The homemaking of women today includes not only what occurs within their own four walls, but through the outreach of their political privileges affects the safeguarding of the homes of the nation. It is to the glory of the church that she recognizes Christian citizenship as a way for women as well as for men to implement their Christian political and social aspirations. The attention paid by congressmen, governors, and even the President of the United States to petitions properly drawn up and signed by women is much greater than we realize. Let us avail ourselves of this channel of democratic expression through petitions wisely, prayerfully, and conscientiously prepared. How faithfully do we use the power of voting, that is ours? On election day some months ago, I saw a couple whom I knew stop their automobile in front of the voting place. The husband got out and voted, but his wife, a college graduate, remained in the car from sheer inertia of getting out and casting her vote. The indifference with which so many American women use their voting power is a hindrance to women of other countries who are struggling for the right to vote. Those who would refuse women this privilege affirm, "It's no use to give women the privilege of voting, for they won't avail themselves of it. Look at the large number of American women who never bother to go to the poles." The measure of our *use* of the democrati political processes, of voting, of petitioning thos who represent us in government, of keeping wel informed on issues at stake, is the measure of hov dependable we are as trustees of the future as i relates to the political world.

Our most farsighted prophets a decade ago did not foresee the great expansion of industrial business, and professional positions filled by women that was occasioned by the recent war. We stil do not have a complete account of it because of th military necessity that prevented publicizing a great deal of it. The good record of most of the women has written a new chapter in what women *can do*. Day after day millions of non-churchgoing business people see Christian attitudes at first hand as women show them in their employment in offices, factories, and shops. Being practical women their witness varies from tactful, prayerful, concerted effort to rid offices of the profanity which disgraces too much of our business atmosphere to wider issues of fair employment practices and social action. Very logically people ask, "Is business going to be any fairer, more just or honest now that women are partcipating so actively in it?" In the answer to such a question, as demonstrated in offices and industry and stores, is to be found the actual fulfillment of our trusteeship of the future in the business world.

In the field of race relations, it is revealing to

Miss Mabel Ruth Nowlin, Miss Katherine Liu and Suh preparing lesson materials for China and

udy the records of the past fifty years as to pro-
ouncements made by: (a) Groups of Methodist
omen; (b) Groups of Methodist men; (c) Mixed
roups of Methodist men and women. The records
ow that resolutions passed by groups of Meth-
dist women are rather more forward-looking than
ose passed by the other two groups, are more
onest in facing the issues involved, and reveal a
ery deep concern for a Christlike solution to the
sues, cost what it may.

At an interracial Wesleyan Service Guild meeting
a Louisiana conference, a Guild member said
ith conviction, "An interracial meeting such as
is one in which we face with Central Jurisdiction
uild members our common needs and problems as
mployed women, makes us experience the *reality*
f our Christian message more deeply than we ever
ave before." A Methodist mother of a WAC
sks: "Why is the church so far behind secular
rganizations in bringing together interracial groups
f women on a working basis? When I attend the
eetings of the 'Mothers of WACS' I have an op-
ortunity of knowing and working with Negro
VAC mothers, Jewish WAC mothers, and those of
ther nationalities." Is not the "working basis" of
uch a fellowship a clue to what we desire in the
uture? How can we achieve it more realistically
n our Woman's Societies of Christian Service?

A woman who lectures to study groups on inter-
ational relations says: "I find no other women with
s much understanding of countries all around the
orld as church women who have been in mission
tudy groups. They have not only studied sys-
ematically about the lands and peoples, their
haracteristics and needs, but they're *doing some-
hing about it.* Through their study, their prayers,
nd their gifts they know the people of other
lands in a way that no mere intellectual interest can achieve." When the war took Methodist sons and daughters to such distant places as Singapore, Tokyo, Chungking, Algeria, or Borneo, it was the mothers who had known these places through mission study who could inform the rest of the family!

The reports which come to us from our Methodist sisters in other lands through the World Federation of Methodist Women bring assurance of the faith and courage with which Methodist women of other lands are responding to the needs of their communities. A letter telling of the recent annual Woman's Society of Christian Service meeting in war-ravaged Foochow Conference says, "We listened in amazement to the reports of generous offerings from poor, stricken Haitang Island, where some have been reduced to eating grass. . . . There was a joyous spontaneity in the meetings and one had a sense of dynamic spiritual power in this group of wonderful Chinese women—young and old." With women such as these, who are to be found in many Woman's Societies of Christian Service across the world, we experience the actual building of the World Christian Community as we endeavor together with them to fulfill God's purpose for us as trustees of the future.

—Woman's Society in Uruguay
t (top)—Volunteer bands China Conference Missionary Society
t (bottom)—Christian women in India

WHAT ARE THESE HUMAN RIGHTS?

By **ELEANOR NEFF,** ***Associate Secretary, Department of Christian Social Relations and Local Church Activities***

UPON THE FREEDOM of the individual depends the well-being of the people, the safety of the state, and the peace of the world. Recognizing that the only way to protect the world community against war is to protect its individual members against oppression, *the United Nations have woven human rights provisions throughout the Charter.* They are part of the preamble and the statement of purpose. They are to be found in the articles on the General Assembly, on International Economic and Social Co-operation, on the Economic and Social Council, on the International Trusteeship System, and the Trusteeship Council.

The Economic and Social Council would carry out the function of promoting "a higher standard of living, full employment, conditions of economic and social progress, . . ." and "universal respect for and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion."

The Charter pledges member governments "to take joint and separate action in co-operation with the Organization for the achievement of" these purposes. *These rights have not yet been fully defined; nor has any means for enforcing them been devised.* Furthermore, the United Nations Organization may not "intervene in matters which are essentially within the domestic jurisdiction of any state" as are almost all, if not all, measures violating the fundamental rights of individuals. It is not surprising that *it will take time* for member nations, or even the Big Five, to come to some agreement on the rights of the individual which might be put into an International Bill of Rights, or for any state, large or small, to be willing to accept the coercion or enforcement of the restrictions.

A Commission on Human Rights was created in January, in London, by the Economic and Social Council. Its task will be that of promoting respect for and observance of human rights through international procedures and through the action of separate states. A nation's Bill of Rights means as much as the people of a country permit it to mean. *An International Bill of Rights,* or other U. N. O. recommendations, *will be only as effective as the aroused consciences and specific acts of the member states and peoples permit.* What the Charter does is to provide an effective means of arousing the conscience of mankind.

Rights have been defined as hopes or claims that have been granted recognition by law, and as "whatever is essential to the freedom of the individual and the stability of society." The basic right of the individual is the right to the fullest and finest development of his potentialities in the framework of the common good. This is the root from which civil, political, social, and economic rights stem. All rights overlap and no one of these is complete without the others.

Historically, bills of rights in any country were bills of wrongs—statements of grievances against particular ills which imposed intolerable burdens on men. A bill of rights is a headlight illuminating larger freedoms; it is a directive to the whole of society and a guide in the framing of laws and regulations that will gradually make the rights effective.

What are these rights? Freedom of religion, opinion, speech, press, assembly, association, freedom from false arrest, from unreasonable search and seizures; the right to a fair trial, to own property, to education, to work under reasonably safe conditions, at a living wage, to adequate food and housing, and to social security. *The latter economic and social rights have been added more recently to the traditional civil and political rights.* Peoples of the world, shaken by two world wars and a serious depression have discovered that neither world peace nor individual freedom are possible to men without economic security. And in our complex, industrial society man depends for employment, food, and shelter no longer solely on his own efforts but on the efforts and decisions of many men working through an intricate economic system. Over the past couple decades many countries have shown a growing interest in constitutional and legislative protection of these rights.

It is important that we recognize the difference between the theory that society owes an able man or woman a living and the theory that society owes everyone able and willing to work the *opportunity* to work. The duty of the state is to take steps to make it possible for the people to take care of themselves. Also we must not think in the old terms of their not being enough for everybody

'God has given us a goodly heritage. Our earth can feed, clothe, house, and make happy all our people." We have the power and machinery, the skill and brains.

We need also to discard the dangerous belief that one man's gain is another man's loss, for the truth is: none can prosper unless all prosper. What hurts one nation or one class or group within a nation hurts all alike.

An international Bill of Rights cannot be secured overnight; nor is uniformity possible. What is "adequate" will vary with conditions in each country as will their means of securing better standards.

One of the objectives of the trusteeship system is the right to self-government. World history has shown that without the right to participate in the government of one's country, a man is deprived of other essential rights, such as freedom of speech, press, religion, or arbitrary arrest.

There are *areas for immediate and practical world action* which will not involve the issue of sovereignty. These cover the critical fields of international communications by radio, cable, new films, and travel; the rights of colonial peoples; protection of aliens coming before national courts; and bases for the recognition and non-recognition of governments. Actual steps might be taken to put the commendable principles written in the Charter into actual operation; they might be tackled by the United Nations or by regional conferences or other reciprocal agreements among nations. Such agreements would strengthen democracy within the nations and stimulate further world co-operation.

"The level at which international collaboration now stands prohibits an inflexible program. The nature of the ends . . . sought in human relations makes high-handed procedures only momentarily restraining, and ultimately unprofitable. . . . *The people must enjoy their rights with a sense of responsibility and with charitable consideration for the rights of others.* The work of the Commission on Human Rights and the education of the people must go hand in hand." (From *The Annals*, p. 149, January, 1946.)

Other New Materials

Demobilization Bulletin "Wanted: Homes." General Board of Education, The Methodist Church, 810 Broadway, Nashville 2, Tennessee. Price, 10 cents.

"Russian-American Relations," *Social Action*, October 15, 1945.

"Compulsory Military Training," *Social Action*, September 15, 1945.

"Roads to Full Employment," *Social Action*, December 15, 1945, Council for Social Action, 289 Fourth Avenue, New York 10, N. Y. Price, 15 cents each.

QUIZ ON DEMOCRACY

(Selected Questions)

Prepared under the direction of the St. Paul (Minn.) Council on Human Relations*

1. If you had hired a Negro to work in your plant, would you:
   (a) dismiss him if other workers protested?
   (b) explain to the other workers the democracy of working together?
2. If you lived in a district where homes are valued at $8,000 to $10,000, and you heard that your neighbor was considering selling his house to a Negro, would you:
   (a) throw a rock through his window?
   (b) sell your own house?
   (c) wait to judge the Negro family solely on its merits or desirability as neighbors?
   (d) circulate a petition asking the owners not to sell to Negroes?
   (e) refuse to sign such a petition?
3. Do you believe in placing minority group members:
   (a) on fund-raising committees?
   (b) on all civic committees?
   (c) on no committees?
4. If the crime rate of any group were above the average of the whole group, would you be inclined to believe that it was because that group:
   (a) was lower in intelligence?
   (b) was naturally inclined to crime?
   (c) was generally forced to live under bad environmental conditions?
5. Which of these countries find it most difficult to accept artists belonging to minority groups and to appreciate their contributions:
   (a) Russia? (c) England?
   (b) Brazil? (d) United States?
6. Is it your opinion that our treatment of minority groups is most like that of:
   (a) Russia? (c) France?
   (b) Nazi Germany? (d) Mexico?
7. When confronted with a strange custom, are you:
   (a) suspicious? (c) interested?
   (b) indifferent? (d) hostile?
8. If you were on the board of admissions for a medical college, would you:
   (a) accept minority-group applicants purely on individual merit?
   (b) exclude them entirely?
   (c) accept them on a quota basis?
9. Do you believe that
   (a) Jews are clannish and keep to themselves?
   (b) Negroes are aggressive and if you give them a few privileges they begin "to push white people around?"
   (c) Japanese Americans cling to their language and customs and therefore are very unprogressive?
   (d) Negroes lack initiative and are shiftless and happy-go-lucky?
   (e) Jews are always pushing themselves in where they are not wanted?
   (f) Jews are dangerous, radical, and Communists?
   (g) Japanese Americans are sneaky and untrustworthy?
   (h) Jews are scheming capitalists who control the finances of the United States?
   (i) Negroes should be glad to have the white man exercise leadership because the white man has clearly shown his superiority?
   (j) Negroes should not ask for equality of educational opportunities because they don't know what to do with an education when they get it?
10. Would you refuse to
    (a) sit beside a Negro in the street car?
    (b) work beside a Negro in a factory or office?
    (c) employ a Negro nurse or maid in your home?
    (d) eat in the same restaurant with Negroes?
    (e) invite Negroes to your home?
11. Do you believe in
    (a) a "master race?"
    (b) ghettoes?
    (c) caste distinctions?
    (d) denial of civil rights to certain groups?
12. Do you think American culture would be most enriched by:
    (a) forcing all groups to conform to the Anglo-Saxon pattern?
    (b) encouraging all groups to express the diversity of their cultural background?

WHAT PERCENTAGE OF AN AMERICAN ARE YOU?

As to scoring, a genuinely democratic American, conscious of the importance of correlating principle and practice, and alert to the discrepancies now existing in the United States, will have been able to check only these ten answers: 1b, 2c and e, 3b, 4c, 5d, 6b, 7c, 8a, 12b. See what happens to your "score" if you (1) add the numbers correctly checked according to the above, counting each as one; (2) add the number incorrectly checked; also count failure to check any item which should have been checked; (3) subtract 2 from 1, take the difference and figure your percentage score using 10 as the base

Note: These would be logical impossibilities: to check a, b, or d in question 2 and not to check b in question 11; to be unwilling to sit or work beside a Negro (10a and b) and yet not believe in a master race (11a); to be unwilling to eat in the same restaurant with Negroes (10c) and yet not believe in the denial of civil rights to certain groups (11d); to check both b and d, or both f and h, of question 9.

* *Education Magazine*, January, 1946. Used by permission.

1946 NATIONAL SEMINAR ON

"RURAL COMMUNITY LIVING AND CHANGING SOCIAL FRONTIERS"

DATE: July 3-17, 1946.

PLACE: DePauw University, Greencastle, Ind.

SPONSORS: The Department of Christian Social Relations and Local Church Activities, and the Bureau of Town and Country Work of the Home Department.

COST: Thirty dollars for room and board, plus travel.

PROGRAM: The general theme around which the Seminar program will be built is "Rural Community Living and Changing Social Frontiers." This topic will be approached through four interrelated Workshops, namely:

1. *The Rural Church and the Community*, which will seek to interpret the broad social and economic aspects of the rural community as they affect and are affected by the church.

2. *The Rural Church and the Family*, which will seek to interpret the needs and adjustments of families today and the church's job of ministering to these needs.

3. *New Trends in Rural Education*, which will point the way to a broad program of adult education as well as new directives for children and youth in rural areas.

4. *A Christian World View of Rural Life*, which will present the opportunities and problems of rural life in a world setting, giving particular attention also to the need for a "new evangelism" in rural life around the world.

ATTENDANCE: Limited to one hundred carefully selected leaders from all over the United States. Application blanks and further information from the Department of Christian Social Relations and Local Church Activities, and the Bureau of Town and Country Work of the Home Department.

Applications should be in not later than May 15, if possible.

METHODIST WOMAN BECOMES DIRECTOR OF PUBLIC WELFARE OF THE PHILIPPINES

By **MARY A. EVANS**

NOT many days ago we passed from dusty, treeless, rutted streets, and broken buildings to the beauty of the lawns and gardens which surround the Executive Office Building of the Philippine Government and Malacanan Palace, which had escaped being destroyed by Japanese and American shelling and bombing.

We had been invited by Mrs. Asuncion Perez, a delegate in 1936 from the Philippine Annual Conference to the General Conference of our Methodist Church, to be present while she took the oath of office as Director of Public Welfare. Her appointment by President Osmena to this office had been confirmed recently by the Philippine Senate.

As we passed through the great wrought-iron gates at the entrance to the grounds, we were again in prewar Manila; evenly graveled walks, closely cropped green lawns, widespreading shade trees, and flowering vines. Mrs. Perez met us as we came up the steps at the entrance to the Executive Offices. As to many other Filipino women, the years of occupation of her beloved country brought persecution and intense suffering. She and her husband, Cirilo Perez, were taken to Fort Santiago, the political prison of the days of Japanese occupation for imprisonment and questioning. She was released after many days of cruel confinement, but Cirilo Perez was tortured and killed. The re-occupation by the American Army came too late to spare her this great loss. The number of the destitute had crept up into the millions, and so she returned to her former service in the Bureau of Public Welfare ministering to the needy with increased tenderness of heart.

The ceremony took place in a spacious side entrance porch facing the Pasig River and leading to the palace itself. There was some evidence here of damage by shellfire but it was hardly to be noted in comparison with the grotesque ruins of totally demolished buildings in other sections of the city.

First of all, Mrs. Osmena came to greet us and tell us that the President was on his way. She chatted with one group and another until he arrived. The President passed down the line of guests, shaking hands with each person as Mrs. Perez introduced us smiling and saying a word or two as we each expressed our appreciation of the introduction. Soon President Osmena motioned the guests to gather around the center table where Mrs. Perez had taken her place beside him. With upraised right hand he began reading the oath of office line by line; with upraised right hand Mrs. Perez repeated after him the oath of office line by line. Then the President excused himself and withdrew to take up other duties that were awaiting him.

At Mrs. Osmena's invitation we were guided up the wide-carpeted stairway to the great reception room of the palace, to the state dining room, the library, and the private office of the President of the Commonwealth. All here was undamaged, except for a few bullet holes, the beautifully carved and polished furniture, the oil paintings and heavily piled carpets were as we remembered them to be. Great crystal chandeliers caught the morning sunlight and were reflected in the beautifully framed mirrors.

PROGRAM SUGGESTIONS FOR JUNE

"EVANGELISM, A STRATEGY OF PEACE"

By MRS. H. W. BLAND DETWILER

THE dictionary definitions are—Evangelism: "Zeal in spreading the gospel." Strategy: (1) "The science of military position and of means for gaining advantage in war." (2) "The use of strategem (maneuver designed to deceive or outwit an enemy)."

Peace: (1) "A state of quiet tranquility." (2) "Absence or cessation of war." (3) "Concord."

Zeal—gospel—science of—advantage in—war—state of tranquility! On the surface what a peculiar and strange combination of thoughts. In your hands, heads, and hearts lie the possibilities of bringing these together for the peace!

We are confronted in this program meeting with the power and greatest force in this world, which as yet has been almost untried. Released, we know it is the power for the solution of every problem in the world.

I will not use my regular outline but give you only short, suggestive bits of help that may bring ideas to your own mind that will create the right atmosphere for your local meeting.

In our own society, because of special Crusade and evangelistic meetings, we used this theme in March. Because our meeting accomplished its purpose I give it to you as an experiment already tried.

I. (a) We (three of us) were each given a copy of *Worship Services* and also *Program Material* and were asked to read the entire material alone and in the light of our own local needs. We were to underscore the things we felt to be most vital. We were then called together and were amazed and thrilled to find that almost to a line we had underscored the identical sentences and paragraphs. We also chose the key thought of the program, and likewise were agreed that the last sentence in the third paragraph on page 55 was paramount ("We will not change the world by becoming like it"). In spite of having emphasized Family Week in our May meeting, we felt the key paragraph was "Crusade for Evangelism Begins in the Home" (page 54).

(b) We had sent to Literature Headquarters for enough *Personal Growth in Christian Living** folders for *each member* of the society.

(c) The little folder was used in several ways: We read Paul's Code together. We opened the group for any discussion on "The Aims." We began with Number 8, for we felt many women would express themselves more easily about answered prayer than on some of the other points. Number 3 has real discussion and debate in it! Look at Romans 12 for reference. Number 1 may be glorious and a real uplift. Here we used the beautiful hymn, "Near to the Heart of God," sung very softly by a quartet of women's voices. This was followed by a period of meditation. Number 9 makes a wonderful short talk or testimony by someone who really has the "consciousness of God's presence" glowing in her life.

II. The "Strategy" you use in invitations is entirely your own this month. We need not strive so much for numbers as for quality attendance. Be mindful of the young mothers of your church school and women who need to know Him better. A quiet personal call, or telephone message, or personal note will be best. A group I know uses the cross from our *Worship Services* each month on its invitations.

The "Strategy" for the type program you use may be: (1) most informal; (2) a spiritual retreat; (3) "A Day Apart"—see *The Methodist Woman,* February issue, page 18; (4) a sacrificial meal; (5) meeting held in connection with weekly prayer service; (6) under the direction of one of the organized prayer groups of your Spiritual Life Committee; (7) an all-day study of "How to Win Others."

How do you like this idea? A society called its meeting for ten o'clock. The program chairman had already written to Dr. Roy L. Smith for his excellent folder, "What Can One Methodist Do?" The meeting was opened with the June page from *Worship Services.* Then, using Dr. Smith's folder, certain marked paragraphs were read aloud either by the right- or the left-hand side of the room or by individual women. In that interesting manner they read practically the entire folder pausing between parts to sing an appropriate stanza of a hymn or for quiet meditation. A simple lunch was served. By one o'clock the membership committee had prepared four names (for every two women) to be called upon. After a prayer they went out to call for two hours. The reasons for the calls were varied, according to needs both of the visitor and those visited. At three o'clock they returned to the church and gave guarded but interesting reports. These women faced up with the needs of their church family as they never had before.

On page 60 in our *Program Material* there stands an adequate challenge in outline form. Look for example at paragraph IV, Number 3.

(*Continued on page 27*)

* Obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. 25 copies, 10 cents; 50 copies, 15 cents; 100 copies, 25 cents.

Peace Through His Cross

By ASUNCION A. PEREZ

"There is none other way unto life and to true inward peace except the way of the holy Cross."—*Thomas a Kempis "The Imitation of Christ."*

DR. HENRY VAN DUSEN, in his book entitled *Reality and Religion,* speaks the truth when he says that men seek religion when life is most real. The other day one of the local dailies prominently played up a news item that Dr. Jose P. Laurel, the puppet President of the Philippine Republic, had turned to religion and that he, with a companion, awaits the daily visit of the chaplain in prison.

Unfortunately, many of us do not take religion seriously until we are face to face with life's reality. Many of us during the past world war have gone through life's ups and downs, and have witnessed how lack of religion has worked havoc in the lives of many. How grateful I am as I look back to that heart-searching experience when life seemed most real, that I know Christ and his tender love. I have known him since that moonlight night when on my knees I promised I would be his child from then on, thirty-three years ago. On our life's pilgrimage no one can assure us just what the journey will be like, or tell us what strength and courage we shall have when life is at its lowest ebb, or what strength of character we shall possess when life is at the mountain top of seeming worldly success. It is only through him that life, even with its reality, becomes meaningful and rich, because he knows what is best and he grants what in his infinite wisdom will bring forth our very best qualities.

While in Fort Santiago, held as Japanese prisoner for having taken active part in the underground movement, I would have been broken to pieces (with my children left, I did not know in whose care, and my husband facing the same or more serious charges than myself) had it not been for God's gracious mercies and my faith in his infinite care. My three children—the oldest a young man also wanted for propaganda work, my daughter then aged seventeen, and my youngest thirteen—were away from home when we were arrested. I did not know who among friends and relatives was taking care of them.

How real was life to me at that time! There was nothing that anyone could do to help us, excepting to remember us in their prayers, which many of our friends did. When one feels as powerless and helpless in the face of imminent danger, suffering, or death, how real life becomes and how one instinctively turns to God for guidance and for inward peace. At such a time as this how much one needs to know the abundance of God's tender care.

It was difficult to pray at first because I was confused and the atmosphere and surroundings were very depressing. The inhumanity and excessive cruelty of the Japanese prison guards are unimaginable. What a comfort it was to have known Christ before passing through such a severe test! To come to him then was perfectly natural and normal. Pouring out my whole spirit and sobbing on my knees meant peace, perfect peace, that no other than he could possibly give. From the other cells I could hear the most depressing and fearful sounds of beating, slapping, yelling, and moaning of those who were subjected to either mental or physical suffering. Two persons, a man and a woman, temporarily lost their minds. The man yelled incessantly and the woman sang. Several of my companions prayed unceasingly, and those that did not know how, tried to pray with our help. It was my privilege to pray with several girls whose ideas of God were rather hazy and uncertain. One was a sweet soul, whose trust in him became very satisfying and comforting.

In one of the investigations, the Japanese military policeman who was grilling me was furious because I would not admit the charges they imputed to me. He told me to sit on the bare, dirty floor and stood quite close to me, aiming to hurl on me in full force a stick about one meter long and big enough to take away my flickering life. I knew that just one hit from him would be sufficient to spell my end, for already I had been very much weakened. Just then I realized how close death was! But for the sake of my children I must not die!

Right there, instinctively, I turned my eyes to him in silent prayer: "O Lord," I pleaded, "I need Thee now more than ever. I am face to face with this man who believes I did a treasonable crime by working for the liberation of my people. Dear Lord, I cannot possibly handle this situation alone. No one can save me but Thee. Dear Lord, save me from their hands!" Never before have I felt how sweet and comforting was his divine presence. He was so real, so unfailing.

The Japanese went around me several times, mumbling syllables I couldn't understand, persistently aiming at me the deadly stick. I was calm, ready to receive the blow, but never admitting anything that would involve others. God alone knows the reason why the expected blow never landed on me. Finally the investigator got tired and told me to go back to my chair. After about four months I was released from Fort Santiago and found my children in the good care of my brother-in-law. But my husband never came home.

I have given this testimony because I want to show that life is at its best when Christ becomes a part of it no matter how severe the test may be. In sorrow, in suffering, either mental or physical, Christ's love is real, true, and unfailing.

This war has taught us that peace is attainable only through suffering and sacrifice. I have seen our boys, both Americans and Filipinos, starve to death in Capas where the Japanese held them as prisoners. I have seen the guerilla boys in the mountains. How willingly and courageously they laid down their lives for freedom! The supreme sacrifice of those whom we love must be kept sacred in our hearts.

Christian women all over the world must bind themselves together for the common task—that of working in Christian love to bring about international peace. Through individual efforts, let them preach the highest meaning of life. God's teaching must permeate the social and economic life of all peoples of all nations. No other factors can bring peace into the world. (*Continued on page 27*)

THERE'S STILL A LOT FOR WOMEN TO LEARN

(*Continued from page 19*)

uman needs. They show in their personal relationships capacity for unselfishness and sacrifice.

These are great gifts and the world needs them. Force topped the war. Justice and wisdom may make the reaties. But what of the peace? If it is to last there must e a restoration of peoples and economies and the practice f neighborliness on a scale so immense that already men re making up international ledgers and remembering the ld saw that your skin is closer than your shirt. Generosity ecomes women, and if they keep it free from sentimenality men will not consider it unmanly.

We must not be sentimental or conscious of our mission f condescending in our help, or we shall spoil our useulness. We must work hard and simply realizing that our nly hope of living in a decent world is to help to earn t. Women have come a long way since Pericles, celerating the heroism of men in war, said that the best that ould be said of women was that their names were not nentioned among men. Now, at the end of what we may nake the last war of all, the best that can be hoped for women is that they shall be taken for granted by men as good fellow workers in the keeping of the peace.

"EVANGELISM, A STRATEGY OF PEACE"

(*Continued from page 25*)

Here I wonder if we cannot "see ourselves as others see us?" Look, too, at our chart, "Instruments For Peace," and see if we as a society measure up. List ways whereby we may improve our Woman's Society.

HONOR ROLL

The following conferences made a net gain of ten per cent in membership during 1945:

NORTHEASTERN JURISDICTION—New England New Hampshire, Northern New York, Philadelphia.

SOUTHEASTERN JURISDICTION—Upper South Carolina.

CENTRAL JURISDICTION—Louisiana, Mississippi, West Texas.

NORTH CENTRAL JURISDICTION—North-East Ohio, Southern Illinois.

SOUTH CENTRAL JURISDICTION—Southwest Mexican.

WESTERN JURISDICTION—Montana.

Our sincere and grateful appreciation goes to all the officers and members who made every effort to add to the working force of the Woman's Society of Christian Service.

—Mrs. Eloise A. Woolever, Executive Secretary.

In the white light of His marvelous love on our own hearts, commit again our way unto him. Some woman in your society and in your community needs the influence of your own Christian life. This indeed is "Evangelism, a Strategy of Peace."

CRANDON GRADUATE HELPS CRIPPLED CHILDREN

(*Continued from page 10*)

feriority complex. They are trained creatively to express themselves through music or manual arts. The personalities which were cramped in their stunted little bodies, blossom under the care and friendship and encouragement which they receive from teachers who understand them. They find themselves useful members of society.

Young teachers from the Normal School of Montevideo take two years of practice work in this School for Crippled Children. Girls from the School of Nursing who are learning physiotherapy give three years of service under Marisa Lusiardo's direction. Another Crandon girl, Titina Rabunal, has organized a dining room for the school, planning carefully the diet for each child.

Montevideo appreciates Marisa Lusiardo. Crandon is thankful that one of its daughters has turned her life into such a useful channel. Her school is endorsed by the leading physicians of the city. She is now one of the acknowledged leaders in the National Association for Crippled Children.

Miss Lusiardo's outreach toward suffering children is seen, too, in the financial story of her school. From the beginning she established the rule that the children who attend are not obliged to pay. Those who are able, pay what they can. Thus admission to this important school is open to all children who suffer from handicapped bodies due to paralysis. And in Montevideo there have been raised up many friends of this school who help to carry it on by their private contributions.

And so the newspaper said: "In this way, thanks to scientific investigation and to the good will of the human heart, there is given to crippled children what nature has denied them that of which life has robbed them, given through the mediary of a pure, womanly spirit which is personified in Marsia Lusiardo, an Uruguayan woman with a beautiful work already directed toward a great cause—an Uruguayan woman of whom we can feel justly proud.

PEACE THROUGH HIS CROSS

(*Continued from page 26*)

I am happy that as a Methodist I have tried to serve him by serving my people. During the past thirty-three years of my Christian life I thank God that I have been very richly blessed—not in material possessions but in Christian experience. Christ is the fulfillment and the realization of all that is best in every one of us, regardless of color or race. Christ is the only cure for the present chaotic condition of the world; his social teaching is sufficient to bring understanding among those who have and those who have not; his law of love can solve international problems where international conferences might fail; his cross has been and always will be triumphant because it is the symbol of love that knows no boundaries either geographical or political. To bring about international peace we must have inward peace, which means Christ living in us.

MISSIONARY EDUCATION

By **LILLA MILLS,** *Secretary*

IN ANSWER to inquiries which have come to me as to what the task of the secretary of Missionary Education and Service in the local church is, and the materials that are available which help to interpret this task, I have written this "open letter." To many local secretaries of Missionary Education there will be nothing new in this, but for those women across our church who are still in the "beginning stages" in their program of Missionary Education this letter is written. The free material that is described below may be secured from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or the Distributing Offices.

Dear Local Secretary of Missionary Education and Service:

You accepted the office of secretary of Missionary Education and Service in your Woman's Society of Christian Service and I am sure that you want to do an effective job. It is a high privilege to serve your church in this capacity.

There are some free leaflets which I think will help to interpret your job to you. You will find from the one entitled *Secretary of Missionary Education and Service in the Local Church* that as secretary of Missionary Education you serve on the Program Committee and the Finance Committee,, and that you are chairman of the Study and Action Committee. Your first responsibility, of course, is in helping to plan your regular program so that the missionary spirit will permeate every program. As a member of the Finance Committee you will encourage the women in their giving and stir their imagination so that they will feel that it is a privilege to share with others.

The secretary of Christian Social Relations and Local Church Activities and the secretary of Spiritual Life serve with you on the Study and Action Committee. It is the duty of this committee to provide opportunity for study and action for the women in the local society.

There are four topics approved by the Woman's Division of Christian Service for study in 1945-46. You will find these listed in the leaflet, "Approved Topics, 1945-1946 Text Books." You may find that you are able to take only one or two studies this year but each year you will seek to increase your study opportunities.

Ways of Conducting Successful Study Classes and *Service Activities Resulting From Study* will help you as you plan for the study courses. The leaflets, *Belonging* and *More Than Common Friendliness* are planned to enrich the study "The Church Among Uprooted Americans," which is one of our approved studies for this year.

There may be a question in your mind as to the difference between approved studies and informal studies. An *approved* study is a study in which the text that is used has been approved by the Woman's Division of Christian Service. If the text is once approved, it continues to be an approved study. The text used in an *informal* study is one that has not been approved by the Woman's Division. Whether the text has or has not been approved by the Division is the one determining factor in whether or not your study is an APPROVED or an INFORMAL study. These two words have nothing to do with the manner in which the class is conducted.

There are three pieces of literature which you will surely want to order so that you may better understand the work of the secretary of Missionary Education. These can be ordered from our Literature Headquarters 420 Plum Street or from Distributing Offices: *Handbook for Secretaries of Missionary Education and Service* (Revised), price 15 cents; *A Guide for the Woman's Society of Christian Service,* price 15 cents; *Sixth Annual Report, 1945-46,* price 35 cents.

I am sure that you already know that *World Outlook* and *The Methodist Woman* are invaluable in any missionary program. *The Methodist Woman* each month carries a page of suggestions for missionary education.

The free leaflet on reporting *Your Report, a Measurement of Progress,* gives you guidance in making your report. You will notice that the leaflet states that your corresponding secretary will secure the *Record and Report Book* (35 cents), which contains report blanks for all secretaries, from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio. Making your quarterly report gives you the opportunity to share your success as secretary and the success of the work to which God has called you.

Be sure to enroll in one of the conference or jurisdiction schools this summer. Courses in the approved studies will be offered. *The Christian and Race* which opens up the world's most critical single issue in social relationships; *India and Her Problems* as she stands at the threshold of a new nationhood and courses in *Alcohol* and *Stewardship* will be offered. Workshops will be conducted on problems of the society in many areas. (The list of jurisdiction Schools of Missions and Christian Service, and the conference schools and institutes may be found on pages 27, 28, and 29, of *The Methodist Woman,* April issue.)

You will want to keep in touch with your district and conference secretaries of Missionary Education who will be glad to be of help to you.

If I can be of further help to you please write to me. My prayer shall be for you as you work.

Sincerely,

LILLA MILLS.

STUDY NOTES

Some groups feel that they are not yet ready to work for Special Jurisdiction Recognition in their classes. Because of this, the Department of Missionary Education has set up a Standard for Efficiency Classes, which is:

1. **The time, preferably six hours; maximum period, twelve weeks.**
2. **A leader equipped through advance preparation for class.**
3. **Assigned reading in text or major supplementary material.**
4. **Definite Christian service resulting from study.**

WESLEYAN SERVICE GUILD

By MARION LELA NORRIS

Dr. Margaret Forsyth
Executive of Foreign Division of National Board of the Y. W. C. A.

DR. MARGARET E. FORSYTH is the Executive of the Foreign Division of the National Board of the Young Women's Christian Association. In this capacity she has daily contacts with women from other lands who are at the present moment working to achieve a more influential place in their communities.

The Guild is extremely fortunate to have Dr. Forsyth as one of the speakers on its Assembly program on Wednesday evening, May 1, when Dr. Forsyth will give intimate glimpses of what women in other lands are doing and their attitude toward the opportunity and responsibility of employed women in the United States in building a world at peace.

Dr. Forsyth says: "Citizenship education in every country seems to be the order of the day. Women leaders in all lands are concerned about future employment of women, about equal opportunities in business and professional life, and about the whole matter of salaries, conditions of work and social security. These are some of the recurring problems they most frequently mention. "All are interested in discovering the part that Christian women should play as citizens of the world in this period."

"Not until we can love all races, all so-called nationalities, as Christ loved them, are we on the road to peace on earth."—*Sir Wilfred Grenfell.*

Leisure Land

Miss E. Jane McDonald, the chairman of recreation and supply work of the Guild Standing Committee, writes: "The *Survey Midmonthly* for February has a special section, 'Recreation For Everybody,' which each of our units should have. Bradley Buell analyzes community recreation, which he terms the 'infant social industry.' The issue includes health, welfare and recreation services, and tells 'how to begin' in community planning."

Reprints of this special issue of 16 pages are available from *Survey Midmonthly,* 112 East 19th Street, New York 3, New York. Single copies, 15 cents; 8 for $1; 25 for $3; 100 for $10; 500 for $45; 1,000 for $80.

Outgrowth of Miss Neff's Work

The Interdenominational Business and Professional Women's Council of Milwaukee, Wisconsin, at its organization banquet meeting in February, elected officers for the year. The conference Guild secretary, Mrs. Erma Romanik, was elected president. The speaker, "who did a marvelous job and had a fine message," was Mrs. Adella M. Langill, vice-chairman of the Standing Committee.

"Life is to give and not to take"

"I learned this proverb of my first teacher in the primary," wrote a trainee to a Guild member who had invited him and two of his Chinese friends to her home for Thanksgiving dinner.

"That is what you are doing, is it not," he continued, "in giving us trainees a chance to see American homes? I was born in a Christian home but have not been practicing it. My two friends are not Christians, but they sensed the Christian atmosphere of your home, and are very appreciative, as I am, of your kindness."

This was the first home they had been in since they reached America two months before.

"But there is another side," this Guild member says. In appreciation, one of them, a radio technician, took her silent radio and in a few days brought it back in perfect order. Another, learning American banking in a Chase National Bank, presented her with some Chinese currency. The third, with the Weston Company, brought her a gorgeous ivory salt shaker he had purchased en route in India.

"They are my friends," she continued. "Not one of them had a friend in America when he landed here.

"I invited them and some other friends to tea. One was a dignified elderly southern woman born, bred, and steeped in race prejudice. After they left she said, 'Well, I could forget all about race prejudice for that Mr. Kung! I have never known any Chinese before who were not laundrymen.'

" 'Life is to give,' but I have received far more than I gave, and these trainees did for my other friends what I could never have done in *Brotherhood.*"

Send ten cents to Dr. Everett M. Stowe, 347 Madison Avenue, New York 17, New York, for *Technical Trainees From Overseas.* This shows how and where to begin.

"Many Thanks"

An excerpt from a letter to a Kansas City Guild which sent twenty-four Overseas Christmas Packages last November, says: "Good morning, my American friends. Our heartfelt thanks for the package we received February 15. You can understand how *very glad* we were to get your package with all the good and fine things in it. Just think, stockings! my mother said. Skipping rope and marbles. I was up in the clouds! But my mother was most happy about the wash-cloth and towel, mittens and stockings. I was seven years old yesterday. I hope you understand my Norwegian."

YOUTH WORK . . .

By **HELEN L. JOHNSON,** ***Secretary of Youth Work***

"AREN'T YOU GLAD YOU'RE YOU"

DEAREST MOTHER:

How I have been enjoying my spring vacation at Aunt Mabel's It has gone so quickly and I shall soon be back at school. I really enjoy school although this may not sound like it.

I know that you are enjoying your trip, too, and especially the days at the Assembly in Columbus. When we get back home I want you to tell me all about it. Let's make it a party and have some of the girls from the church. Why not invite them for a May breakfast? We could make it a mother-and-daughter breakfast for the girls in my Sunday-school class and their mothers. Doesn't that sound super? I shall tell the girls to plan for it and we can arrange the details when you return. Thanks heaps for doing this!

This may sound a bit strange to you, but I want to tell you what I have been thinking about this past week. One of the songs I like, and we sing it lots, is "Aren't You Glad You're You?" I have been thinking how glad I am to be myself, and how glad you must be to be yourself.

I know you are glad to belong to the Woman's Society of Christian Service. It must be exciting to belong to an organization whose work and interests reach around the world. And to think that at the Assembly you are meeting women from many other countries! Will you bring some pictures of them for our May breakfast? Thanks again.

It makes me happy way down inside to see you getting so much joy in doing things for other people. I am proud of you, that with all you have to do at home you make room for your church work. You see, this all means how glad I am that you are you.

Yes, I am glad to be myself. It is something to be living in days like these. Last semester I learned Angela Morgan's poem that says it this way: "To be alive in such an age. To live to it; to give to it."

It is a responsibility as well as a privilege to be young today, for we are truly building tomorrow's world. In our Youth Fellowship we talk about this, and that is one reason I enjoy the meetings. When the Commission on Missions and World Friendship has charge of the program it is plenty interesting, for we often get into a good discussion on world brotherhood. Some of us would like to have more time for discussion like this, so we are planning for an interest group. I know we shall call on you and some of the other women for the books and magazines you are using for mission study in the Woman's Society.

Just must say, also, I am glad that I can look ahead to belonging to the Woman's Society. We have studied a little about the projects in the Youth Fellowship when we talk about what is done with the Youth Fund money. I have been wishing we had an interest group of girls in our church. The girls in Aunt Mabel's church have such good times. Honestly, I didn't know the work of the Woman's Society could be so interesting. (Maybe that is why I am writing you like this.) Why don't we have a girls' group in our church?

Mother, I am glad that you are you and that we shall soon be home together.

Seeing you soon, Ann.

Children And Their Homes Around the World

By **RUBY VAN HOOSER,**
Secretary of Children's Work

Just as the children in our homes and communities take part in acts of worship, children in other countries lift up hearts of praise to God. A new set of pictures entitled "Children at Worship Around the World,"[1] produced by the Friendship Press, shows boys and girls worshiping through prayer, song, grace at meals, giving, wonder, sharing, use of the Bible, in church and out-of-doors. The children who use the pictures will quickly recognize the elements of worship with which they are familiar. They will come to realize that Christians everywhere worship in the same ways.

The pictures in this set may be used in church schools to supplement lessons on the church worship, and God's children in many lands.

In the home the pictures may be used to decorate the child's room. Two or three may be hung at one time and changed at intervals for others in the set. The pictures should be placed at the level of the child's eye.

A study of these pictures will build up in children a feeling that Christian boys and girls all around the world love God and worship him in the same ways.

[1] "Children at Worship Around the World." Set of eight pictures with a story for each. Friendship Press. Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices, 75 cents.

OUR NEW PRICES

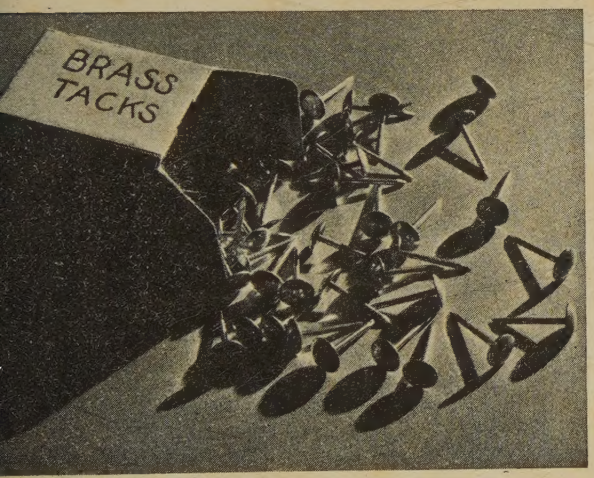
Effective June 1, 1946, our present joint subscription offer will end, and a new schedule of prices will go effect.

THE METHODIST WOMAN	**.75 cents per year**
WORLD OUTLOOK	**$1.25 per year**
Combination subscription	**$1.75 per year**

All orders received for subscriptions expiring after June 1, 1946, will be accepted at the new rates.

It is well known that there have been increases in the cost of every item used in the production of newsers and magazines. This has forced many of our outstanding periodicals of the country to revise their rates. r readers will readily understand why their missionary magazines must take similar action.

THE METHODIST WOMAN and WORLD OUTLOOK appeal for and are certain they will receive the conued loyalty and support of their readers.



rold M. Lambert

Getting down to brass tacks—

The need for our new prices was based on maintaining our present quota of subscribers. So, we are counting on you to see that **all** renewals reach our offices by the first of each month (to receive the following month's issue), in order to keep our subscription list at the present high level of 206,440.

Even with the increase in price, THE METHODIST WOMAN is less than 7 ents per issue; and THE METHODIST WOMAN and WORLD OUTLOOK together less than 15 cents each month. For these small sums, you will receive valable suggestions for each department of work. Plan your programs with the formative articles found in THE METHODIST WOMAN and WORLD OUTLOOK.

Sixth Annual Report, 1945-46

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. . . "look on the fields, white unto harvest

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Messages from Europe. *By* YOPE BARTELS and PHILIPPE MAURY. An interpretation by young Europeans of war experiences and pressing needs of fellow Christians. 25 cents.

The Family and Its Christian Fulfillment. Studies in the World Mission of Christianity. One of the most important developments within the world Christian movement in recent years has been the rapidly increasing awareness of the fundamental significance of the home and of family life. It is hoped that this study will serve as a guide to an expanding Christian homes movement in many lands. 60 cents.

They Found the Church There. *By* HENRY P. VAN DUSEN. This book combines letters from servicemen, describing experiences in making on-the-spot acquaintance with Christians of the younger churches and missionaries, and a concise story of missions in each area. 75 cents.

Each With His Own Brush. *By* DANIEL JOHNSON FLEMING. Sixty-five reproductions of contemporary Christian art in Asia and Africa. Cloth, $1.75.

Christian Symbols in a World Community. *By* DANIEL JOHNSON FLEMING. An illustrated study in the adaptation of native symbolism to Christian art and expression. Large format, cloth, $2.00.

Not Merely Four Square Walls. *By* MRS. V F. DEVINNY. Residences of the Woman's Division of Christian Service for Young Employed Women. 10 cents.

Brewster Hospital. A pictorial booklet on the hospital for Negroes in Jacksonville, Florida. 5 cents.

The Chinese Home Missionary Society. *By* MARY NI GAMEWELL. The Chinese Home Missionary Society, ganized independently and spontaneously by Chi Christian leaders in an outburst of missionary zeal as far as is known, the first national movement of kind in any country of the world. 3 cents.

Love's Incense. Sixteen services of worship emphasiz stewardship. Each is from ten to fifteen minutes l 10 cents.

Christian Social Relations and Lo Church Activities

Activities for 1946. *Free.*

Christianity and Work. A Study Course in the Et of Occupations. *By* BENSON Y. LANDIS and JAMES M 25 cents.

Taking Stock of Social Progress. *By* KARL QUIMBY. course designed to help us realize the position of church concerning Christian social action; to disco what real progress has been made at this point; to define the responsibilities of the local church dealing with conditions in the community and the tion. 15 cents.

Spiritual Life

Spiritual Life Packet. *New.* Helpful to either a or an experienced secretary in planning her work. tains the Spiritual Life Handbook, a copy of each our own Spiritual Life leaflets, as well as carefu selected materials on stewardship. 35 cents.

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